Winona Echoes

Inspiring Messages By Speakers at the Winona Lake Bible Conference

1944

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Inspiring Messages by Speakers at the Fiftieth Annual Winona Lake Bible Conference

ZONDERVAN PUBLISHING HOUSE
GRAND RAPIDS, MICHIGAN

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God's Threefold Message

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TEXT: *Keep thy heart with all diligence; for out of it are the issues of life* (Proverbs 4:23).

How many times and in how many ways has God spoken since the dawn of creation? His voice was heard first in the beginning of time when He called the world into being. He spoke again when He talked to our first parents. His voice was heard in the rushing flood, the burning bush, the thunderings of Sinai and the songs and prophecies of His people.

All through the ages, in every circumstance of life, God has spoken. He uttered messages of assurance in temptation, promises of help in times of difficulty, challenges to greater service, warnings when there was an inclination to err, words of commendation for work well done and promises of comfort in the hour of sorrow.

In fact, in every experience through which men may pass God's voice may be heard if we will but listen. The great difficulty is that men's ears are holden that they cannot hear, and in most instances, they will not hear.

But God still speaks. And the roar of world confusion and the distractions of our swiftly moving life, His voice may be heard, strong and clear. Yes, even in the midst of our divergent ecclesiastical views He has a strong and urgent message for His people. Never was His voice more clear. Never was His message more forceful. Never was His word more needed than today.

To me, the words found in the twenty-third verse of the fourth chapter of Proverbs epitomize God's threefold message to our *country*, to the *Church* and to the *individual:* "Keep thy heart with all diligence, for out of it are the issues of life"; or, as we find it in the margin: "Keep thy heart above all keeping." We should heed this message—a message for today.

This text is a challenge and a reminder that we have a responsibility to guard that from which springs all hope, all aspiration, all action, for when I say "heart," I refer to that something in the nation, Church or individual which symbolizes life and inspires all that is good or bad.

I. THE NATION

Where can we find the heart of America? We look at her scientific achievements and we say, "That is America." We look at her

position in the field of art, and we say, "That is America." We note her place of leadership in the field of finance, and we say, "That is America." We feel the throbbing pulse of her industrial life, we see her belching smokestacks, we hear the clang of her million machines, and we say, "That is America." We see her distinguishing herself in the fields of sociology, music and education, and we say, "That is America."

While we thank God for the progress we have made and the commanding position which our country holds in these fields, all this is but an expression of something more fundamental and basic to our democracy. It is a part of what we call "the American way of life."

We have achieved greatness as a nation because of the spiritual foundations upon which we have built and the spiritual idealism possessed by the founders of our country and those who have been its leaders. Looking back over the road we have trod as a people, we see unmistakable signs of the leading of the Almighty.

Where do we see the heart of America?

We see the heart of America in the purpose that brought the Pilgrim Fathers to this country. Their chief reason for coming was not to find more fertile fields or to improve their social or financial standing, but to find a place where they could worship God according to the dictates of their consciences, free from the restrictions and dictations of the Old World.

We see the heart of America in the character of those who laid the foundations of the republic. All but five of the signers of the Declaration of Independence were God-fearing men, not merely nominal Christians, but men who worshiped the Lord sincerely.

At the dedication of the Asbury memorial in Washington, President Coolidge, one of the chief speakers on that occasion, said, "America was born in a revival of religion." And America can be reborn only in a similar revival.

We see the heart of America as we behold a white-haired old man, Benjamin Franklin, arising at the back of the room where the first Constitutional Convention was being held in Philadelphia, and signaling the presiding officer—George Washington—for permission to speak. When permission was granted he said, "Mr. President, I am an old man. I have lived many years and learned many lessons. The chief lesson in life that I have learned is that 'except the Lord build the house, they labour in vain that build it.' And I should like to suggest that before we begin our deliberations this morning, we invoke the divine guidance."

Thus began the custom which has persisted, whereby each session of every legislature is opened with prayer.

We see the heart of America as we behold George Washington, with his tired, ragged and discouraged army encamped at Valley Forge in the winter of 1877-78, seeking direction and comfort from God.

We see the heart of America as we look upon the scene in the White House when one of Lincoln's closest friends came to him during a dire period of the Civil War and said, "Mr. President, I trust we are on the right side in this matter of slavery," to which the Great Commoner replied, "It is my constant anxiety and prayer that I and this country shall be on the Lord's side."

Where do we see the heart of America? I think we can also see it in the following incident from the present war.

Two aviators in the Pacific war area were shot down and drifted for three or four days in a rubber raft. At last they were rescued, and were asked by the commanding general, "How many were there in the boat?"

"Two of us, sir," they replied.

"No," said the commanding general. There were three of you."

For a moment the men could not understand, and then the general, a sincere Christian, added, "The third person in the boat with you was the Prince of Peace, the Master of the Seas."

There are hundreds of stories coming out of the present war which indicate that not only the leaders and fighting men of the Army, but many people on the home front, too, are realizing that there is only one source of comfort, strength and security: God. If America would intensify her God-consciousness we would see the beginning of a powerful spiritual renaissance. On our half-dollars, our quarters, our dimes and our pennies we find these words: "In God we trust." This should not be a meaningless phrase.

History proves that the nation that forgets God and whose heart is filled with selfishness and the desire for conquest makes inevitable its own disintegration. Therefore, we who profess to be God's children have a tremendous responsibility to keep our nation from forgetting her spiritual foundation and dependency upon God, and I believe that God is saying to America today, "Keep thy heart—the spiritual idealism that has made you great and given you the wonderful place which you occupy among the nations of the world—keep it, guard it, with all diligence," for it is still true that "righteousness exalteth a nation," and "blessed is the nation whose God is the Lord."

Oh, thus be it ever when free men shall stand
Between their lov'd homes and the war's desolation!
Blest with vict'ry and peace, may the heav'n-rescued land
Praise the Pow'r that hath made and preserved us a nation!
Then conquer we must, when our cause it is just,
And this be our motto: "In God is our trust!"
And the Star-spangled Banner in triumph shall wave
O'er the land of the free and the home of the brave.

II. THE CHURCH

Secondly, I think that God is saying to the Church, "Keep *thy* heart with all diligence."

Where can we find the heart of the Church?

Not in her position of political, social or economic influence—though the Church was never stronger in these spheres than it is today.

Not in her possessions. The Church was never so wealthy as she is now. The value of church property in the United States is between three and four billion dollars, and even in these days when we think in terms of hundreds of billions, such a sum is large.

Let us ask ourselves what kingdom-building returns we are receiving for the expenditure of more than a half-billion dollars annually for the maintenance of our church program.

The Scripture passage, "A man's life consisteth not in the abundance of the things which he possesseth," might well be paraphrased: "A church's life consisteth not in the abundance of the things which it possesseth."

While architecturally beautiful edifices, stained-glass windows, magnificent organs and trained choirs may be conducive to a worshipful atmosphere, yet the heart of the Church is more than these.

The beauty of service which has characterized the Church from the beginning is always pleasing to God, but if it lacks the spiritual power springing from love, it is sounding brass and a clanging cymbal.

There was a church in Laodicea which said, "I am rich, and increased with goods, and have need of nothing," but God said, "Knowest not that thou art wretched, and miserable, and poor, and blind, and naked?" Christ stood at the door of that church and said, "Behold, I stand at the door, and knock." The tragedy today is that He is standing at literally hundreds of churches, knocking, but without response.

It is proper that the Church should have a place of leadership in the cultural life of every community, but her heart is not always seen in the contribution which she makes toward the development of these activities.

Nor is the heart of the Church seen in the ever-broadening scope of her philanthropic endeavors. All these, though important and greatly to be desired, are outward evidences that *may* be inspired by spiritual motivation or *may* be largely the outgrowth of a selfish or a humanistic impulse. They are beautiful garments, but they may cover a corpse.

How often is the Church lauded for her achievements in cultural and philanthropic fields, and not infrequently leaders in the Church point to these achievements as the *measure* of her greatness and success, but say nothing about the number of souls that have been delivered "from the power of Satan unto God"; this wrong

emphasis is the evidence of an impotency that is fast bringing about the disintegration of a spiritual structure which through the centuries has made the Church attractive and powerful.

Where do we see the heart of the Church?

We see the heart of the Church in the character of those who founded her; first, in our blessed Lord, who set the example and gave us the pattern. Around Him, in Him, through Him alone is found the dynamic motivation for the accomplishment of the Church's great mission. We see the heart of the Church, secondly, in the apostles, who unselfishly and sacrificially gave themselves to the propagation of the Gospel.

We see the heart of the Church also in the fervent spirit of the Reformers—Martin Luther, John Knox, John Wesley, John Wycliffe, General William Booth and others. We see the heart of the Church, furthermore, in her spiritual results: evangelizing the heathen, saving the worst of sinners, revolutionizing the lives of people of all classes everywhere, "turning the world upside down."

The heart of the Church is still her spiritual power. All else is secondary. Her spiritual power is the only adequate answer to the cold intellectualism of our times. It is the only foundation that will help the Church to stand against every opposing force. It is the Church's only justification for her existence. When her spiritual power is gone, the Church is not worthy of her divine commission, and no matter what she may endeavor to substitute for this great fundamental, her power to lift the peoples of the world to higher levels of thinking and living will diminish if she fails to keep first things first.

In times such as these the Church has often been too concerned about the things which are seen, and has allowed herself to be unduly affected by outward conditions. Frequently a churchman throws up his hands and tells us what a terrible world we are living in, decrying its materialism, its moral apathy and its increasing selfishness, but the trouble is not entirely with the world. We blame conditions and situations and often fatalistically accept our present impotency as an inevitable consequence of the times, but I believe the situation *could* be and *can* be changed. Conditions may be improved if the Church will change her emphasis and evaluate her potentialities in terms of spiritual power rather than position.

The world of the first century was marked by social disturbances, recurring wars, despotic governments, class differences, sin of every sort and description and many of the situations that are common to this day; yet the apostles brought about a spiritual revolution by the power of the Holy Spirit—a power which affected their thinking, their speaking and their mission. This same power is available today and to the Church is like a treasure in an earthen vessel—a treasure to be guarded zealously.

I believe that God wants us to guard this sacred power in all its component parts. One of the contributing elements to the power of

the early Church was her simplicity. I should like to see the Church of today regain some of her early simplicity, especially her simple faith. Abraham *believed* God and "it was accounted to him for righteousness," and if we believe God—simply and humbly—He will reward us in the same way. Often we spend precious time meandering into extraneous fields where we seek to find the inspiration, the security and the power which come only from this simple, definite and close fellowship with God.

I also believe that God challenges us to develop a more aggressive spirit. Too long has the Church been on the defensive, and we seem to be more interested in preserving our position than in invoking the divine sanctities to save men. Trench warfare wins no conquests. God is calling His Church to adopt a great spiritual offensive—with all the hardness, the suffering and the sacrifice that may be involved—even if we must be considered "peculiar," as were the apostles on the Day of Pentecost.

All of us are overconcerned about the opinions of others, and as Christians, we too often evaluate our mission in terms of material or social advantage, rather than spiritual effectiveness.

If the heart of the Church is kept as it should be, she will be a continual burning testimony to the power of the risen Christ. She will speak not the things of men, but the things of God—not always the things that please but those things which convict and bless. Her voice will be powerful in its ability to influence men and women for righteousness. To call them out of their sin—that is the Church's supreme mission.

If the heart of the Church is kept as it should be it will show these and other evidences of spiritual power. The Church will throb with a passion for the souls of men. She will speak with a clear and authoritative voice against the evils of the day. She will be so pure in herself and in her attitudes that her very existence will be a powerful witness to the supremacy of the Gospel of Jesus as the only hope, comfort and security, not only for this life, but for the life which is to come.

Seeing that this is so, I think I hear the voice of God entreating, warning, admonishing the Church, as He says, "Keep thy heart—thy spiritual power—above all keeping." Lose your popularity if you must. Lose some of your wealth if necessary. Lose some of your constituency if that must be, but keep your spiritual power, for out of it, by it alone are the issues of life.

III. THE INDIVIDUAL

More urgent than God's call to the nation and the Church is His call to you and to me as individuals to keep our hearts with all diligence. The responsibility is largely ours. God will not do for us that which we are expected to do for ourselves. The fact of per-

sonal responsibility is mentioned frequently in the New Testament. We are admonished: "Having heard the word, keep it." Jesus says, "Keep my commandments." Paul recognized his responsibility to keep under his body. In writing to Timothy, Paul says, "Keep thyself pure." James sets forth as one of the qualifications of discipleship that we should keep ourselves "unspotted from the world." Jude urges that we keep ourselves "in the love of God."

All too often many who name the Name of Christ fail to recognize their responsibility in this dual relationship with God. God does *His* part, but He has every right to expect that we will do *ours*, and the keeping of our hearts is the keystone to the arch of Christian experience.

A man is eager to do everything in his power to keep his friends, to keep his place in society, to keep his position, to keep his self-respect, to keep his family well fed, clothed and happy, to present an attractive appearance. For these purposes we in America spend billions of dollars every year. Advertisers are constantly telling us how we can keep that which they want us to believe is valuable.

If we gave the same attention to the keeping of our hearts that we give to the keeping of these less valuable assets, the Church of Christ and the nation would receive new power.

The heart is so susceptible to a thousand influences that we cannot leave it unguarded for a moment without courting disaster. We know that the heart of the natural man is like a cage of unclean birds. We know that it is deceitful above all things, and desperately wicked. What about *your* heart?

Consider God's word to Moses concerning the children of Israel when they had expressed their sorrow because of their sin and had made promises: "I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

I wonder if God, as He sees our wanderings, hears *our* pitiful cries of remorse and frustration and hears us rationalizing and excusing our deviations from His known will, does not say to us, "O that there were such an heart in them that they would fear me, and keep all my commandments."

The heart is prone to wander, and because of this possibility God admonishes us to keep it above everything else. He wants us to keep the *thoughts* of our hearts pure and clean and holy. "Set your affection [mind] on things above, not on things on the earth." "Let the words of [your] mouth, and the meditation of [your] heart, be acceptable in [His] sight." Remember that the thoughts of your heart determine your actions. Therefore, "let this mind be in you, which was also in Christ Jesus."

Again, we should keep the *aspirations* of our heart high and noble; we should keep them above the sordid and the low and the earthy. Get them out of the gutter. Let the magnet of holiness draw them upward.

Control the *feelings* of your heart. What a great temptation there is today to be vindictive and vengeful! Yet, if our hearts are kept as they should be, we will be above the envy and the jealousy and the anger which have brought to the world the sorrow, the death and the destruction which we find on every hand. If the feelings of our heart are Christlike, we will look upon every man as our brother, and our enemy as one for whom Christ died.

How much of your personal difficulty is caused by a heart that is filled with envy and jealousy and anger? You cannot keep in the will of God if these feelings overcome you. Certainly you cannot live the happy, joyful, victorious Christian life while burdened by them.

Someone has said that every time we get angry we lose a year of our lives. At this rate, I am afraid many of us have been dead for a long time, and we are not aware of it!

Keep the *desires* of your heart true, fair, just, unselfish and Christlike.

The Psalmist, in the depths of despair because of his sin, looked into the face of his Heavenly Father and pleaded for mercy: "A broken and a contrite heart, O God, thou wilt not despise." He knew the root of his difficulty.

After he had been forgiven he cried exultantly, with a confidence that there would henceforward be nothing in his life that would displease God: "O God, my heart is fixed. My affections and hopes and life are all Thine."

Why are some of you weak and vacillating and unstable and unhappy? Why has your life seemed to have lost much of its joy? The trouble lies entirely in the condition of your own heart. It wanders when it should remain firmly fixed on God's path. It is hard when it should be tender. It is perverse when it should be obedient. It is proud when it should be humble. It is fearful when it should be trusting. It is vindictive when it should be forgiving. It is absorbed in matters of this world when it should be filled with thoughts of a better world. It is bitter when it should be loving. In other words, unless our hearts are firmly fixed on God, they will lead us into paths that weaken us spiritually and often bring us into condemnation. Happy is that man whose heart condemneth him not "in that thing which he alloweth."

No amount of sophistry will wash away the stains of guilt from the heart that opposes God's known will. We need more than ever to heed the admonition of Paul, who said, "Examine yourselves, whether ye be in the faith." Self-examination is entirely too rare an experience in the life of the average Christian. God demands a periodic inventory of our spiritual condition. Let us examine our

hearts today, because the heart is the seat of all that we are and do, because the fruits of our lives will be governed by its condition, because our hearts may wander, and because hostile influences are continually working to contaminate our hearts, to divide their affections and to becloud their vision.

Hear God's message to us as a nation, as a Church and as individuals: "Keep thy heart with all diligence; for out of it are the issues of life."

May this be your prayer:

Give me a heart to praise my God,
A heart from sin set free;
A heart that always feels the blood
So freely spilt for me;
A humble, lowly, contrite heart,
Believing, true and clean,
Which neither life nor death can part
From Him who dwells within.

The Credentials of Christ

By THEODORE W. ANDERSON
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TEXT: *What dost thou work?* (John 6:30).

The thoughtful reader of the Gospel of John cannot fail to notice that this book literally bristles with questions. More than one hundred and fifty are scattered through it twenty-one chapters. Searching and inescapable, over fifty of them are asked by Christ Himself. Slightly less than fifty were directed to Jesus by various people. Many led to great revelations of truth.

None of these questions can be more vital than those which pertain to the Person of Christ. To depict Him who is the greatest personality of the ages and the eternities is the consistent purpose of this book. It is still the paramount question for us all, never to be eclipsed by purely military, political, economic or social issues, clamant though they may be. When Carlyle stood before a European shrine in which was a figure of Christ on the Cross, he is reported to have said, "Poor fellow, you have had your day." The distinguished author was mistaken. Sin is having its day, but the day of Christ is coming. He will speak the last word on all the issues of time and eternity.

"What dost thou work?" is the question flung at Christ by His enemies. It is an inquiry that Jesus welcomes. He invites the searchlight of minutest scrutiny, for He has much to reveal and nothing to hide. At the very beginning of His ministry He gave the invitation, "Come and see." This is still the perennial challenge of Christ. When the emissaries of John the Baptist brought the question to Him, "Art thou he that should come, or do we look for another?" Christ replied, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." What had they seen? They had seen what Christ did. What had they heard? They had heard what Christ said. He appealed unmistakably to His words and deeds as His credentials. Similarly, in His farewell address, in the very shadow of the Cross, He told His disciples that if they did not believe His words they should accept the evidence of His deeds. The two invariably speak the same language.

What, then, does Christ do? In the first place, *He brings God to man.* That mission fulfills our greatest need. Sin had separated

man from God. No ability of ours could bridge that chasm. It had to be spanned from above by the Son of God Himself.

Even a casual study of the Gospels indicates that Christ made the most stupendous claims this world has ever heard. He declared that He is the light, not of Palestine nor of Asia, but of the world. All men will ultimately be judged by Him, He declared. "The prince of this world cometh," He said, "and hath nothing in me." He spoke of the glory that He had with the Father ere the foundation of the world was laid. In the synagogue at Nazareth, when He had read the Messianic prophecy from Isaiah, He declared, "This day is this scripture fulfilled in your ears." Referring to the Heavenly Father, He said, "I do always those things that please him." He asserted further that whoever comes to Him shall not hunger, and he that believes on Him shall never thirst. No less striking is the statement, "Heaven and earth shall pass away: but *my* words shall not pass away." No dictator of today, in all his madness, has dared to make such claims as these.

The same unique quality attaches to all the utterances of our Lord. At one time the authorities sent officers to arrest Jesus. They came back with their errand unfulfilled. When they were asked for an explanation they replied, "Never man spake like this man." He had virtually disarmed and arrested them. After nineteen centuries we give the same verdict: "Never man spake like this man." His words, never merely local or temporary, are fresh and valid today. A noted educator was asked recently, "What is the greatest discovery in modern education?" He replied that it is the principle that whosoever would save his life shall lose it and he that loses his life in a great cause shall find it. This is simply a paraphrase of the words of our Lord, quoted six times in the four Gospels, more frequently than any other statement.

There is a finality about His pronouncements that is unimpeachable. He never used qualifying words as we in our fallibility must do. He never corrected or retracted anything He said. The greatest saints in the history of the Christian Church have been the most conscious of their failures, but no note of penitence fell from the lips of Christ. Never was it necessary for Him to consult someone about what He should do. He never appointed an advisory committee. "Ye have heard that it was said by them of old time," He declared, "but *I* say unto you . . ." When Christ speaks we have heard from the supreme court from which there is no appeal.

The deeds of Christ speak the same unmistakable language. Sickness fled when He approached, and death gave up its prey. The waves of the sea of Galilee subsided when the Lord of creation spoke. With unparalleled majesty He declared, "I lay down my life, that I might take it again." Nowhere do we read that He was in a hurry. He never came too early nor too late. When the enemies tried to seize Him He went through their midst declaring that His hour had not yet come.

Early in His ministry a leper approached Him with the plea, "If thou *wilt*, thou canst make me clean." Evidently he believed in the power of Christ but questioned His mercy. The Lord, moved with compassion, replied, "I will; be thou clean," and the man was transformed. At the foot of the Mount of Transfiguration a father, pleading for his son, approached the Lord with these words: "If thou *canst* do any thing, have compassion on us, and help us." Evidently he believed in Jesus' willingness to help but was uncertain about His power. He said, in effect: "Your disciples tried to help us but they were unable." Actually both the father and the son were sick, the father suffering from unbelief, which is a very real malady. Christ re-echoed the words of the man, "If thou canst!" and added, "All things are possible to him that believeth." Then He healed both the father and the son. There are many things that we would like to do but they are beyond the range of our ability. In fact, one of the most pathetic traits any person can possess is to limit his aspirations to his resources. The power of the Lord, however, always matches His grace.

I can find no better summary of these thoughts than the words of this same book, "The Word was made flesh, and dwelt among us." In the plea of Philip, "Shew us the Father, and it sufficeth us," the agonized cry of mankind through the ages reverberates. God is not a luxury or a convenience, but an indispensable necessity. In Christ we have the divine answer: "He that hath seen me hath seen the Father." He represents not man's hand reaching up but God's hand reaching down.

What does Jesus do? In the second place, *He brings man to himself.* How desperately we need that, for by nature we are complacent and self-satisfied. We like to believe that we are omniscient and omnipotent. Historians tell us that astronomy was the first science that man pursued. It is significant that the heavenly bodies are the most remote objects visible to us. No one's conscience is disturbed by an attempt to study them. Psychology, on the other hand, is the last science to which man has given his attention. It is distasteful and humiliating to him to know his weaknesses and sins. "Know thyself," said one of the wisest of the ancient Greeks, and his fellow men condemned him to drink the cup of hemlock.

Events of recent years should have deflated man's egotism. How miserably he has failed in his grandiose plans to build a kingdom of righteousness and peace by his own resources! I would not minimize the potentialities God has given man, and yet how limited every human being is! Even in the physical domain his capacities are restricted. A speaker of some note announced some years ago that he would give a lecture on the subject "How to Live to Be a Hundred Years Old." It attracted considerable attention and doubtless would have been an interesting address. On the day that the message was to be given, however, the lecturer died. He had not learned the

secret that he would convey to others. It behooves us to say, in the words of Lincoln's favorite poem:

Oh, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

Intellectually also man's horizon is circumscribed. I have a profound respect for the intelligence God has given men. We should never speak slightingly of it. Just as truly as the Bible admonishes us to love the Lord with all our hearts it also tells us to love Him with our entire *minds*. God wants to rule our heads as well as our hearts, but on every hand there are problems that we cannot solve, questions that we cannot answer and mysteries that are not revealed. Only the fool is omniscient—or thinks he is. Wise people draw a clear dividing line between what they know and what they do not know and invariably find the latter territory the larger of the two.

Even more pointed is the truth that we are limited spiritually. "Without me," said Christ, "ye can do nothing." It is when we plead bankruptcy before the Judge of the universe that we learn to know the inexhaustible riches in Christ Jesus. That, however, is humiliating to the natural man. Why are so many people apathetic about their spiritual condition and unconcerned about their need for Christ? It is because they have never permitted the searchlight of His Word and His Spirit to fall upon them. If my hands are soiled and I am in the dark I am not aware of that condition. When I come into the light it is revealed. In the white light of the Person of Christ we are convicted of our desperate need.

On the morning of the day when man's hate did its worst and God's love did its best, innumerable charges were hurled against our Lord. According to the narrative in Luke one of them was this: "He stirreth up the people." Is that accusation true or false? Unconsciously, perhaps, the enemies here spoke the truth. Christ probes our souls to their innermost recesses if we allow Him to do so. Christianity is no opiate or lullaby. The Word of God is a two-edged sword.

Probably the greatest voice of God in Norway today is O. Hallesby. Although he is interned by the merciless aggressor, the impact of his life and testimony cannot be stayed. Many of his books have been translated into the English language. Psychologist as well as theologian, he makes a penetrating suggestion to the man who does not realize his need for Christ. He proposes that such a person should try the experiment of taking the Golden Rule as the principle of his life: "Therefore all things whatsoever ye would that man should do to you, do ye even so to them." This is the law brought to a focus. Whoever attempts this, says the author, will have a fourfold experience. If he is honest he will confess that he does not fulfill this demand. In the second place he will find that

he cannot do it. Then he will experience that deep in his heart he does not want to reach this Alpine standard. Finally he will realize that there is only one who ever lived on that plane, namely, Christ Himself. In His presence we inevitably realize that we have missed the mark and fallen short grievously.

What does Christ do? I am glad that I can add that *He brings man to God.* Tragic would be our plight if Christ diagnosed our disease but could prescribe no remedy. A quack gives his attention to symptoms, whereas a reputable physician seeks to remove the cause of the ailment. That is always characteristic of the Great Physician of souls. He touches the springs of life and cleanses them. God always puts first things first. It is not enough to give the prodigal son a better position in the far country. He needs to be brought back to the Father's house.

In a broken world we have a message of hope for shattered lives. There is a divine power that transforms and transfigures. Triumphantly we assert, in the words of the Apostolic Creed, "I believe in the forgiveness of sins." The man of today is exposed to two extreme views regarding this significant assertion, both of them false. One of these declares that God never forgives: the laws of nature are as immutable as the multiplication table. What a cold, fatalistic and hopeless world this would be if this were true! The other view asserts that God forgives everybody and everything. Man may live as he pleases and eventually God will wipe out all the accounts. If this were true, moral anarchy would prevail in the universe. The truth lies between these two false statements in the great reality that God forgives in Christ. In Him we have our redemption, even the forgiveness of sins.

Approximately a generation ago a little boy wandered into the state capitol in St. Paul, Minnesota. When he was unable to find his way in the labyrinth of corridors, a man, tall and gracious, with the marks of suffering on his countenance, asked him what he was seeking. The lad declared that he wanted to see the governor. The kindly stranger took him by the hand, assuring him that he would take him to the chief executive of the state. First he showed him various points of interest in the statehouse and bought him candy. At last he escorted him into the office of the executive and revealed to him that he himself was Governor John A. Johnson. Faintly this exemplifies what Christ means to us. On a far higher plane He is the way to God.

Let us not forget that this victory was achieved at infinite cost. God's grace is free, but it is never cheap. At Calvary, it has been said, God's tears blended with ours. In reality Christ lived in the shadow of the Cross throughout His ministry. The nearer He came to Calvary, the lonelier He became. Fortunately, popularity is no test of integrity. Questions of right and wrong are never decided by a majority vote. There are higher tribunals than the ballot box. The Gallup Poll may indicate the trend of public opinion but it cannot tell us if it is a favorable trend.

In the last book of the Bible there is a phrase that has glowed with a fresh meaning for me recently. It is this: "The Lamb slain from the foundation of the world." Who can fathom the depth of that revelation? The Christ of Calvary represents not only a historical event, though it is that, but also a trait of God through the ages. The Cross was not accidental or incidental. There was a Cross in the heart of God long before it was erected on the knoll outside of Jerusalem.

In a high school Bible class some years ago, in which we were studying the crucifixion of our Lord, I asked the group the cause of Christ's excruciating suffering. Thoughtlessly one of the boys gave as a reason the fact that crucifixion was an exceedingly cruel method of putting a person to death. There is a grain of truth in the statement. If a man is condemned to death in our day every effort is made to make his execution as nearly painless as possible. A man nailed to the cross, however, often lingered for days in his agony because no vital organ was touched. Ordinarily the victim died from exhaustion, fever, thirst and loss of blood. I repeated the question, and one of the girls answered, "It was the fact that one of His own disciples denied Him and another betrayed Him." Again there is a measure of truth in the answer. No one can hurt us so acutely as those who are near and dear to us. We have no defenses against them. Christ Himself said of Judas, "He that eateth bread with me hath lifted up his heel against me," literally, I believe, "has kicked me." When I asked the question a third time another of the girls replied, while a hush fell over the class, "He died for our sins." After nineteen centuries you cannot improve upon that Scriptural answer.

What does Christ do? *He also brings man to his fellow men.* That is an inescapable conclusion from the Biblical story. Two phases of the Christian life that must never be forgotten are the privileges and the responsibilities. They are complementary. I question whether a person can fully enjoy the privileges apart from the obligations. In the final analysis the responsibility is a privilege. God uses us in His service not because He needs us but because we need it for our own spiritual growth. Frequently in the divine narrative we are told that people brought the sick and distressed to Christ and He extended His mercy to them. The matter is summarized in these words: "They brought . . . He healed." The power is divine but the channel is human. God never does for us what He has given us the ability to do. He never puts a premium on sloth or a penalty on ambition of the right kind. If we do the possible He will do the impossible.

Increasingly we realize that this commission includes all men. Recent inventions in the fields of transportation and communication have made the globe "shrink." Statesmen and economists have begun to learn that this is one world. That has been the teaching of the Bible through the centuries. "The *earth* is the Lord's, and the fulness thereof; the *world*, and they that dwell therein," the Psalmist

tells us. John the Baptist pointed to the Lamb of God, declaring that He takes away the sins of the *world.* In a blaze of divine glory comes the truth that God so loved the *world* that He gave His only begotten son. In one of the profoundest passages in the entire Bible Paul declares that "God was in Christ, reconciling the *world* unto himself." Our missionary commission embraces all races, nationalities and classes.

Let us remember also that there is an immediacy to this task. "*Today*" is the watchword of the Biblical message. When Mary had anointed Jesus in the home at Bethany He particularly commended her because she had shown her sacrificial devotion "beforehand." Joseph of Arimathea and Nicodemus claimed the dead body of Jesus, but Mary, in a time of extreme hazard, manifested her unselfish love to Him without delay. One of the subtlest perils in Christian service is that of neglect. The fact is that the opportunities slip out of our hands never to return. If we are to lift the burden from someone who is discouraged let us do it today, for tomorrow may be too late. If we want to point the way to Christ for a sin-sick soul let us do it now ere the opportunity forever is gone.

Though He is the most commanding personality that has ever walked this earth, Christ is not only a historical figure. He is present in our contemporary scene, in this tragic hour of the world's history. Here and now He confronts us with His inescapable challenge. Are we among His friends or must we be numbered with His enemies?

Is it nothing to you who hurry by,
A lonely Cross in a windswept sky?
The emblem of sacrifice high in the blue,
Calling you home—is it nothing to you?

Is it nothing to you who close your eyes
To the Saviour's suffering as He dies;
And the little church with its empty pew
And room for one more— is it nothing to you?

Is it nothing to you, the debt you owe
For His crown of thorns, His blood-red flow?
That the taste of vinegar you give Him anew,
By passing Him by—is it nothing to you?

Is it nothing to you that only He
Can carry you over eternity's sea?
That He is redemption, total and true,
And your only hope—is it nothing to you?

The Rebirth of a Nation

By WILLIAM WARD AYER
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TEXT: *And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever; and go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt* (Jeremiah 25:4-6).

History repeats itself. America seems now to be completing her first cycle. One hundred and sixty-eight years ago our nation was born when world circumstances were not dissimilar to those of our day.

We sometimes forget that the American colonies existed a hundred and fifty-six years before the signing of the Declaration of Independence—a century and a half after the Pilgrims landed at Plymouth Rock and founded a free nation—free to live, to think, to write, but above all to worship and serve the true and living God.

Historians tell us that the moral and spiritual trend was downward during the century and a half, and when America became involved in the Revolution, she had a twofold battle to fight: first, against the tyranny of George III, and second, against the atheism and degenerating immorality of the French Revolution.

History also reveals that there was so much inner dissension among the colonies that it did not seem likely that the newborn republic would survive, and without divine protection and leadership it could not have survived. America was truly born of God's providence and leadership.

Our nation was founded not as a "democracy" but as a "republic." The Constitution declares so in Article IV, Section 4: "The United States shall guarantee to every state in this Union a republican form of government." It is significant that the word "democracy" does not appear in the Declaration of Independence, the Articles of Confederation, the Constitution of the United States or the constitution of a single one of the forty-eight states. The dictionary says the word "democracy" in the United States means "the Democratic Party." Some well-meaning people are confused regarding the proper use of these terms.

Today the word "democracy" is used in a fictitious way and at times utilized as a "cover" for the deepest subterfuge and political

chicanery. When I speak of "democracy" and "republic" I do not mean either major political party but a philosophy of government.

Why did the founding fathers object to democracy? Largely because under a democracy a minority has no rights which the majority is bound to respect. Democracy means majority rule—with disregard for minority groups—and that means the rule of the less intelligent. There is not now, nor has there ever been, a country on this earth in which the less intelligent did not outnumber the more intelligent. James Madison, who wrote the major portion of the Constitution, said, "Pure democracies have ever been the scenes of turbulence and contention, have ever been found incompatible with personal security or rights of property." Our fathers were far wiser than we are today. Radical forces are capitalizing on the word "democracy" and multitudes of Communistic organizations are masquerading under the name.

There was a strong movement of divine power at work during the early days of our country—a great revival of evangelical religion. We wish in this brief message to call the attention of the American people to this forgotten fact.

I. LET US EXAMINE THE CONDITIONS IN WHICH OUR REPUBLIC WAS BORN

Historians say that the latter part of the eighteenth century was the darkest period, morally and spiritually, in American history. The holy flame of faith and purity which had been kindled on the American continent by the Pilgrims, Puritans, Quakers, Baptists, Episcopalians and others was all but quenched when our nation was born. As we have noted, the one hundred and fifty-six years of life from Plymouth Rock to Independence Day were marked by serious spiritual decline.

There had been an awakening, in the middle of the eighteenth century, under Whitefield and Edwards, but for twenty-five years preceding the founding of our nation the tide had receded, leaving the mud-flats of ungodliness everywhere throughout the nation.

French Revolution Evil

The greatest influence for ungodliness was significantly the French Revolution. Voltaire had not only polluted France with his unbelief but had a world-wide influence as well. He declared that he had destined the Bible to the limbo of forgotten literature. (Significantly, the very house in which he lived was used later as a repository for Bibles by the Bible Society.) Bolingbroke was sowing down England with infidelity, and even Thomas Jefferson, great as he was, had come back from France polluted with the atheism of the French Revolution and was helping many forces working for the moral and spiritual destruction of the newborn republic.

Thomas Paine came to the United States from England. He produced his blighting book, *The Age of Reason.* "I have gone through the Bible as a man would go through the wood with an ax and

felled the trees. Here they lie and the priests may replant them, but they will never grow," was his boast.

McMaster's *History of the American People* says of Paine, "He was one of the most remarkable men of his time. It would be difficult to find anywhere such a compound of baseness and nobleness, of goodness and badness, of greatness and littleness, of so powerful a mind left unbalanced and led astray by the worst of animal passions. Of all the human kind, he is the filthiest and the nastiest, and his disgusting habits grew upon him with his years. In his old age, when the frugal gifts of two states, which remembered his good work, placed him beyond immediate want, he was a sight to behold. It was rare that he was sober; it was still rarer that he washed himself, and he suffered his nails to grow till, in the language of the one who knew him well, they resembled the claws of birds. What gratitude was, he did not know."

It is not surprising, then, that morals declined into debauchery and that Christianity in that day as in our day was severely under attack. The Secretary of War in Thomas Jefferson's cabinet declared, "So long as these temples [churches] stand, we cannot hope for order and good government." On another occasion he was heard to refer to a place of worship as a "painted nuisance."

French infidelity was operative everywhere. Boasting freedom of thought, people soon departed to licentiousness and from that to downright salaciousness in literature, in living, in philosophy. The satanic and satiric wit of Voltaire and Rousseau were the pleasure and boast of the American literati with few exceptions. Drunkards filled the land. Sabbath desecration and social looseness were prevalent. Infidel centers sprang up on every hand. Concerning them, Dorchester says, "They claim the right to indulge in lasciviousness: and to recreate themselves as their propensities and appetites should dictate . . . The conduct of the females who associated with this gang was such as to illustrate its practical effect upon them. I shall only say that not one of them could or would pretend to know who was the father of their offspring. Perhaps hell itself could not produce more disgusting objects than were some of them."

The newborn republic was in great moral jeopardy. For a time, it looked as though law and order might never be restored. George Washington's letters, written during those years, were dark with pessimism. To a friend he wrote, on one occasion, that he saw only the "dark night of anarchy" ahead.

America and God

We have somehow forgotten the tragedy of those days. Historians, in the main, have passed over the situation. Yet when we know the facts we ask, "How could liberty live in such an atmosphere?" It could not, had not God intervened, but the mighty hand of God has been on the United States of America from the beginning. God was doing a new thing in the world. We pray that God's hand may be on America now because similar conditions prevail and we do

not seem to have the godly forces to combat them which the colonists had.

America has meant much to Christ's cause. The missionary movements that originated here and have sent missionaries to the ends of the earth with the Bible and the Gospel of Jesus Christ, prove that God was leading in our American affairs. God worked mightily in the Constitutional Congress which wrote the political destiny of America until the day when that Constitution should be disregarded.

A recent writer tells how the fifty-five assembled delegates at the Philadelphia convention brought with them all the local difficulties and vexing problems which were then rendering life intolerable among the colonies.

Days passed and it looked for a time as though all efforts at writing a constitution were destined to result in failure. Yet the delegates knew if they failed, it meant anarchy for the people back home! It was under these circumstances that the aged Benjamin Franklin rose to his feet and delivered a dissertation on prayer. According to his *Autobiography*, this is what he said: "How has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, Sir, were heard; and they were graciously answered. All of us, who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favor. To that kind of Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine we no longer need His assistance? I have lived, Sir, a long time; and the longer I live, the more convincing proofs I see of this truth that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?"

He concluded by moving "that henceforth prayers, imploring the assistance of heaven and its blessing on the deliberations be held in this Assembly every morning before we proceed to business: and that one or more of the clergy of this city be requested to officiate in that service."

According to the record, the convention adjourned for three days, thereby providing opportunity for the delegates to call quietly upon God through prayer. The Constitution of the United States began at once to take form. When William Pitt, who at the age of twenty-four became prime minister of England, read the immortal document, he exclaimed, "It will be the wonder and admiration of all future generations and the model of all future constitutions."

Modern Elijahs

Obviously, God was at work in our national beginnings. We experienced a spiritual renaissance in America. Dr. Arthur B. Strick-

land, in a painstaking review of events in that period of American life, has given us many facts. He says that twenty-three men, Elijahs every one, who refused to bow the knee to Baal, were responsible for turning the tide of irreligion back and under God bringing the tide of faith sweeping into American life. Change the figure. The spark from which the flame ignited was a circular letter issued by twenty-three New England preachers and given general circulation throughout the country. At first there was a slight rumble—a meager response like thunder in the distance. The roar gradually increased, growing louder and louder. Professed Christians, cold and apathetic, began to take their faith seriously, pray earnestly and search for reality in religious experience. Ministers of the Gospel started to preach with greater zeal, and their messages were characterized by increased sincerity and spiritual fervor. They did what must be done today if we are to have a revival: they began to preach against sin. No small part of the reason for our present-day moral and spiritual impotence lies in the pulpit's weak and cowardly preaching.

"A mighty revival, born in prayer, inaugurated by means of a circular letter, soon swept the nation. This awakening turned the tide of national life, banished unbelief, elevated moral standards, stabilized the economic structure, vitalized patriotic sentiment, saved a multitude of souls and created a religious momentum that is felt down to the present hour." (So says the *Defender* in a mighty article on this important topic.)

That revival spirit continued throughout our history until the First World War. Most church historians feel that it took place between the years 1800 and 1850. In reality, with a short break during the Civil War, it continued on to the first decade of the present century. The revival was spurred by unusually God-anointed men who shook the nation from center to circumference and swept multitudes into the kingdom of God to transform the moral life of the nation. Peter Cartwright, Charles G. Finney, Dwight L. Moody, Sam Jones, Reuben A. Torrey, J. Wilbur Chapman, Billy Sunday and a host of other illustrious souls were in genuine apostolic succession to the twenty-three men who called a weak Church to prayer.

America's Awful Backsliding

With the exception of Israel, no nation conceived so highly and so holily has ever known such moral and spiritual degeneration (we might add economic and social) as has the United States of America within the last twenty-five years. In that time Modernism has captured thousands of pulpits. Great evangelistic movements have been hampered and now are being sneered at, and evangelical preachers are ridiculed in newspaper, magazine and radio by the ungodly influences that have captured American life in this day.

But look at the nation! We have allowed the destroyers to capture us, and now in place of the Bible we have degenerate literature; instead of the Church, the motion picture; instead of the prayer

meeting, the dance; instead of godliness, moral looseness which is spreading like a cancer over our land. Nothing can save us today from utter degeneracy except the intervention of a mighty, judging, sanctifying God.

It is significant to discover that the Eliph-like "Billy" Sunday was the last nation-shaking, uncompromising, sin-condemning, hell-denouncing evangelist before God permitted the awful chastisement of two World Wars. I firmly believe that in Mr. Sunday the Almighty sent America its warning—and she did not heed.

Sunday spoke America's language, so that none could say they did not understand. He pointed out the sins and folly in the Church, and he warned against God's impending judgment. But the nation merely laughed and went its way to divine judgment.

II. NOTE THAT THE CONDITIONS PREVAILING IN AMERICA TODAY ARE ALMOST IDENTICAL TO THOSE OF REVOLUTIONARY DAYS

Spirituality and morality have hit a new low.

Drunkenness is everywhere.

The gambling spirit has possession of the people.

Immorality is wrought in the very bone and fiber of American life.

We have beautiful churches but they are empty; we have scholarly ministers without God, knowing not the truth. Modernism has fallen as a terrible blight upon American Christianity.

Our education has become pagan. Millions of our young people go to college to have the thought of God, the truth of the Bible, the Saviourship of Christ removed from their thinking and living. American schools are producing cultured pagans without God and without moral and spiritual stability. Race hatred and other manifestations of our degeneracy are increasing.

Communism and its twin, Fascism, is our present-day scourge even as the philosophy of the French Revolution menaced the founding fathers.

Today we have much government by subterfuge with chaos everywhere. While our boys are fighting abroad for the establishment of the Four Freedoms, efforts are being made at home to destroy them as far as the American people are concerned. Sins have a tragic way of breaking out in times of crisis. Chickens always come home to roost at eventide when the darkness deepens.

But thank God, there is an awakening in America. In the Mason City, Illinois, *Banner-Times* appeared an advertisement placed by the United Farmers of Illinois which contained this paragraph: "Some men learn by reason, many must learn by necessity, so after ten years of worshiping a false god (planned scarcity or the way to have more by producing less) it is not surprising to have the Creator of the universe give us the kind of weather we are receiving as a punishment for our sins in having thrown back into His face as a curse His bountiful gifts to man, as we did when we killed six million little pigs, plowed under the corn and burned our wheat, when

we had little children suffering from malnutrition, for is it not written, 'As ye sow, so also shall ye reap'? There are natural economic laws (laws of God) that are immutable. Every effect has a cause and every cause produces effects."

Influence of the Russian Revolution

What ungodly influence has assailed us? I reply unhesitatingly, the influence of the Russian Revolution with the devil behind it. That influence is as deadly to us today as was the French Revolution in the days of the creation of our Constitution. Every American should read Max Eastman's article in the July (1943) *Reader's Digest.* He bravely, faithfully and truthfully shows how America has gone far beyond being a mere military ally of the Russian people; how even those in high places are endeavoring to bring about in America the social chaos which has characterized Russia since the Revolution. His article "We Must Face the Truth About Russia" is the finest I have read in recent years. God grant that many others will speak out against this abomination which is making people more conscious of Communism than they are of the stability and godliness of the American constitutional government!

Russia Our Ally—Not Our Example

While we admire the relentless courage of the Russian people in repulsing the invader, we should stand foursquare against the invasion of Russian ideas into American life. We refuse to fall down and worship at the mention of the name of Russia or of bloody Stalin.

Yes, the Russian Revolution is comparable in this day to the influence of the French Revolution in that day.

It has brought about labor chaos.

It has fostered atheism in schools and colleges.

It has captured a good part of the motion picture industry and turned it into a propaganda institution for Russian falseness and atheism (*Mission to Moscow*, for example).

Yes, and it has corrupted government itself, caused the most vicious assault on our Constitution, and brought us to a place of grave peril at home. Postwar troubles loom large today.

While some legislators have fought courageously and should be commended highly by all true Americans, the situation has gotten far beyond legislation. Americans must awaken to the fact that policies for our nation are no longer formulated chiefly by elected representatives. David Lawrence and many others have faithfully and courageously called our attention to the fact that there is a hidden government in Washington—men who are not elected by the people nor responsible to the people who are directing the affairs of the nation. He gives their names and it is a sordid group that he mentions. These are the men to whom Mr. Chester Davis obviously referred when he resigned from his important office and said his difficulty was that men in command at Washington had

"authority without responsibility." We are convinced that nothing short of a complete housecleaning of government in the days that lie ahead can save us from the utter chaos which will result from this condition.

We need the rebirth of a nation. France never recovered from her revolution, though for a time she produced considerable nobility, but France never had any great national regeneration. She never experienced a great religious revival because she had very few evangelical forces in her midst. State churches can never bring about the moral regeneration of a nation. England, however, recovered from the influence of the French Revolution and Green, the historian, says that it was the Wesleyan Revival that did it. America came out of her doleful situation because of her faithful preachers and evangelists and because of the revival that followed their ministry.

Recapture America! This country, under God, needs a new birth of freedom. Starry-eyed dreamers are hoping to Americanize the world. In reality they want to Russianize America and then in turn Communize the world! Therefore, as a Christian American, I say our most important job will be to save America after this war is over and to return it to the godliness and sanctity of other days. To put in bluntly, we must bring America back to constitutional government and to faith in evangelical Christianity. We were born in that atmosphere and we cannot live and breathe any other air!

We must preserve the liberties which are swiftly passing away from us. We need a revival. The nation that will not accept God's government will be ruled by tyrants and that could very easily happen to us in our present situation.

Please God Russia may be regenerated. Obviously that nation will dominate postwar Europe and Asia. She is already exerting terrific influence upon America. The Washington *Times-Herald*, during the 1943 conference between our President and the prime minister of England, reported on the territorial demands of Russia as follows:

"The President and prime minister and members of Congress have heard reports of staggering territorial demands which Stalin has in mind as his price for carrying the war against Hitler in Europe. The demands, if the reports are accurate, extend far beyond anything contemplated when Russia became an active ally. Capitol Hill hears that Stalin not only wants a large part of Poland, all of Lithuania, Estonia and Latvia and all or part of England, but also large chunks of Norway and Sweden, and control of the Bosporus and the Dardanelles."

There is one great hope for the world. Millions of Russia's soldiers in prison camps are being evangelized and they will go back to Russia with Bibles and with the Spirit of Christ in their hearts. Only God can spare the world from the scourge of Russia, for she will bring either atheism and economic chaos or Christ and His saving Gospel after this war is over.

III. WHAT SHALL THE FUTURE BE?

God's hand, let us declare again, was on our nation at the beginning. The Bill of Rights shows divine illumination. The Great Seal, which symbolizes our nation, shows an acknowledgment of divine leadership. One side has the American eagle with the olive branch in one claw and thirteen arrows in the other, signifying the American desire for peace but readiness for war if attacked. The other side significantly portrays the uncapped Pyramid copied from the Great Pyramid of Cheops of Egypt, which Isaiah the prophet declared to be a divine mystery. The inscription *Novus Ordo Seclorum* could be freely translated, "A New Order of the Ages Has Begun." Obviously, our founding fathers knew that this republic would manifest under God a new order for world life which would provide the blessings that God desired to visit upon His people should they be obedient to Him. In place of the capstone (but not resting upon the pyramid) they placed in pyramid form a glorified all-seeing eye, representative of Deity. They knew what we need to learn anew, namely, that our form of government, great as it is, is not the final form. There is another form of government to come which will be final—that government is the kingdom of God, to be established upon earth through our Lord and Saviour Jesus Christ. It does not rest upon the pyramid, representing our republic, but is suspended above it, associated with it but not a part of it.

Here is a divine testimony! Here is evidence of knowledge of a coming theocratic government. May God grant that we may have a rebirth in America; a great revival, an uprooting of all the degenerating forces, a destroying of all destroyers by God's power. May this great republic stand true and firm, exalting Jesus Christ till He comes and the kingdoms of this world become the kingdom of our God and of His Christ. Over them He shall rule forever.

Yes, this nation under God needs a new birth of freedom—there must be the rebirth of a nation, and very soon if our God-blessed republic is to continue to be a lighthouse for freedom. The result depends upon every born-again child of God!

The Conquering Spirit

By JOHN H. CABLE
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TEXT: *Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind* (II Timothy 1:6-7).

The Christian life is a warfare. Paul tells us that we must "fight the good fight of faith." In summing up his life he said, "I have fought a good fight." Isaac Watts gives us in classic poetry these words:

Am I a soldier of the Cross,
A follower of the Lamb,
Or shall I fear to own His cause,
Or blush to speak His Name?

In times of war, morale, or spirit, counts. In the War of 1812, just as it seemed as though the American Army was about to win a victory, Hull, the commander, ordered a white tablecloth, a symbol of surrender, to be hoisted. Hull's spirit was low. In contrast with this we read of General Phil Sheridan, who rode to the rear of his army, and, hearing the sound of cannon, wheeled his horse and rode with desperate speed in the direction from which the sound came. Meeting the soldiers running from their enemy, he said, "Turn, boys, turn; we're going back." It was the spirit of Sheridan that won this victory. So also in this day of warfare we raise the question: "What of my spirit?" Our text speaks of alternatives. One may have a fearful spirit or God's spirit, which is powerful, loving and rational.

I. OCCASIONS FOR A "SPIRIT OF FEAR"

A. *Conditions in the world today*

In Ephesians 2:1 and 2 we read that we have been quickened, having been dead in trespasses and sins, and in the past we walked "according to the course of this world." This expression "course of this world" might be rendered literally "this worldly age." Recently I was struck by the evaluation of our age given by Professor Sorokin of Harvard University, who, in *The Crisis of Our Age*, declares that for four hundred years the Western world has been deteriorating; no longer spiritually centered, it is now a civilization wholly sensate, and we have now arrived at a stage of utter rottenness reflected in art, music, literature, law and morals. What an indictment this is!

In his recent work, *The Church and World Conditions,* Dr. Pierce shows by statistics that if the average Christian would tithe, the Church would have at least four billion dollars to be used for missions at home and abroad, whereas evangelical Christians in the United States give merely thirty million dollars annually to missions, which is about one-fourth of a cent a day, and while we spend thirty million dollars for missions, we spend sixty million dollars for a particular brand of dog food, 450 million for cosmetics, two billion for smoking, three billion for alcoholic beverages and the same amount on gambling. These figures are evidence that we are living in a worldly age. It behooves us to be revived in spirit, to be found in our houses of worship in penitence, and to see to it that boys and girls and young men and young women receive Christian education so that they can stem the high tide of juvenile delinquency which threatens to inundate our land.

B. *Natural Timidity.*

I believe that Timothy was timid by nature, for in verse 4 of our chapter Paul says, "Greatly desiring to see thee, being mindful of thy tears," etc. The apostle recalls that Timothy's grandmother, Lois, and his mother, Eunice, were women of faith, and that Timothy was their successor; hence he was shielded, but the time had come for him to "endure hardness, as a good soldier of Jesus Christ" and "endure afflictions." Courage is essential to success in any field, and the Christian cannot be without it.

We recall that though Joshua was one of the two optimistic spies, yet four times in the first chapter of the book of Joshua we find the exhortation: "Be strong and of a good courage." I have witnessed a bayonet drill at West Point. Not only were the actions of the cadets intended to bolster their morale, but they even gave oral expression to sounds that would stiffen their moral fiber.

II. HOW CAN WE OFFSET THIS SPIRIT OF FEAR?

We find an answer to this question in verse 6: "Stir up the gift of God, which is in thee." At Haverhill, Massachusetts, there is a statue of Hannah Dustan. In 1697, Haverhill was on the fringe of civilization. Hannah Dustan lay in bed discouraged with life, wondering if she could continue to "take it." She had given birth to her ninth child and felt that she could not go on. At that juncture she heard her husband calling to the children to run. This was followed by the war whoop of a redskin. The nurse picked up the baby quickly to leave the room, but soon the Indians were upon them. They ordered Hannah Dustan from her bed and started on the march with her, the nurse and the small boy they had captured. They walked during the day and rested at night. This continued for 150 miles. The Indians, however, grew careless with these weak women, and one night even the guard slept, but Hannah Dustan was awake. She and the nurse took the tomahawk of the sleeping sentinel and killed him. They scuttled all the canoes but one, and

by rowing down the Connecticut River by night and hiding in ambush by day they reached Haverhill. Hannah Dustan became a heroine of her village. She proved that there are resources upon which we can call if necessary. Christians have a supernatural endowment, a gift which may be stirred up, and the Greek word here means "to liven up the fire." This indicates that God's gift may need to be revived just as a fire may need to be stirred to make it burn more brightly.

We are interested to note the special characteristics of the gift of God.

A. *It is one of power*

The word "power" means a "miracle, a supernatural power above the ordinary and human." We have seen many people who manifest this spirit of power given by God. How else can we account for the ministry of Dwight L. Moody? He accounted for God's working through him in this way. He permitted the Spirit of God to use him, and hence the work of the mighty evangelist continues in the institutions that he established. This word "power" is associated in the Greek New Testament with six other words which are translated as follows: "wonder," "surprise," "glorious thing," "marvel," "sign" and "greatness." Said David, "By thee I have run through a troop: by my God have I leaped over a wall."

B. *The spirit of love and of a sound mind*

The spirit of the Christian might express itself in a wild exhibition of force if it were not confined to legal limits by love and soundness of mind. Hurricanes and dynamite are powerful forces, but, alas, they are not always controlled in their operation. Before being permitted to drive an automobile we must pass certain tests. Love and soundness of mind are necessary in order that our power be not abused.

III. WHY STIR UP THIS GIFT?

In the context are reasons why we should have the spirit of power, love and soundness of mind rather than the spirit of fear.

A. *Because of opportunities to testify*

Says Paul, "Be not thou therefore ashamed of the testimony of our Lord." A witness must have the courage of his convictions as well as sound judgment. The Christian glories in the words: "I am not ashamed of the gospel of Christ . . ." (Rom. 1:16). Some of the choicest, though all too infrequent, experiences of my life, have been those of testifying to others privately. If the individual Christians are faithful in witnessing, the world is convinced of the reality of the Gospel message.

B. *Because of opportunities to assist and support the Lord's servants.*

Continues the apostle, "Be not thou therefore ashamed of . . . me his prisoner." At the close of the chapter we have three proper names: Phygellus, Hermogenes and Onesiphorus. The first of these means "to flee"; the second means "born of Hermes," who was the

god of social life in ancient Athens; and the last means "profit-bringer." Of Phygellus and Hermogenes Paul says that they "turned away from me." But of Onesiphorus he says, "He oft refreshed me, and was not ashamed of my chain." The suggestions here are very applicable. There are those nominal Christians who are prone to flee when they should fight for the servant of the Lord; there are others who are concerned about the foibles of society when they should be rendering Christian service, and there are also those who refresh the Lord's servant. They are profitable. Paul thanked the Lord for the Philippians whose care for him revived him from time to time. It takes courage to stand by our leaders!

C. *A spirit of love and soundness of mind go with an appreciation of the privileges and benefits of the Gospel*

1. We read in verse 9 that we are saved "not according to our works." This means we are saved by grace. Dr. Norman Harrison tells of his conversation with a nurse who did not seem to comprehend salvation as a gift, and so he explained the subject in this way. Said he to her, "I will give you a gem worth $10,000. You say, 'Excuse me, Dr. Harrison, I have only $50.00,' but you misunderstand—I am giving you the gem. It is yours for the taking." Then, in order to cause her to appreciate how service follows salvation, he asked her if she would not be willing to nurse his child after she had received the valuable gem. Of course, she agreed readily. Similarly, works follow the gift of salvation.

2. Verse 9 also says that this salvation was given us in Jesus Christ "before the world began." This eternity of salvation dignifies the spiritual life.

3. In Verse 10 we read: "Our Saviour Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel." This subject of immortality is supremely important to those who may be nearing the end of the journey. To them it is no mere academic theory. It is related that Dr. Driver, an English physician, was at the deathbed of an agnostic scientist. Realizing that the agnostic would live but a short time, the doctor spoke to him of his soul's welfare, but the scientist maintained that nature taught him that death ended all. Dr. Driver said that he also was a student of nature, and he had learned the opposite. Then he asked the scientist whether he had ever seen any living thing whose appetite was contrary to its nature. He said that because an ox eats grass, it has a digestive process that is suited to its food. Likewise, the carnivorous animal digests flesh. The scientist admitted this. Then Dr. Driver asked him what he longed for most, and he said he desired eternal life above all else. Then Dr. Driver quoted a verse of Scripture: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." The dying man said that he understood and admitted, "I have misinterpreted nature."

4. *My deposit is kept*

In verse 12 we read the familiar portion: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Two things claim our attention. First, the expressions "have believed" and "am persuaded" are both in the perfect tense, and therefore mean "I have believed and continue to do so; I was once persuaded and I stay in that state of persuasion." That is, faith holds. We observe, in the second place, the phrase "that which I have committed unto him." Literally, this means "my deposit." We think of our safety deposit boxes in this connection. They contain and protect our valuables. I have deposited my confidence in Christ, and He will not betray my trust. As Hebrews 11 says, "Faith is the substance of things hoped for." The word "substance" may be rendered "title deed," and so what my deed is to my property, my faith is to my eternal inheritance.

It is imperative that the Christian be brave in a day such as ours. Let us live bravely by keeping the gift of God stirred up, for He has not given us a spirit of fear but of power and of love and of a sound mind.

The Rebirth of a Nation

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China is in the throes of a tremendous awakening—an awakening that is affecting every stratum of her social life. In no period of the world's history has there been such progress as we have seen in China during the past twenty-five years, and much of it has occurred during the past fifteen years. This has been brought about largely under the leadership of Generalissimo and Madame Chiang Kai-shek. China, in fact, has been experiencing the travail of rebirth, and she has been baptized in blood and fire.

For four thousand years China has been a sleeping giant, experiencing and surviving one calamity after another; emerging from one age and entering the next; she has been a great, changeless force, maintaining her position in the world as a nation through the power of her own inertia. Finally she was aroused to the consciousness that she was a nation through the encroachments of other powers who were greedy for her wealth and her territory.

Our civilization in the Western world has been built upon the basic assumption of the law of "change": changing styles; changing customs; changing boundaries; changing ideas; changing standards of living. In contrast, China's philosophy and civilization have been based upon the idea of "no change." She has looked backward, and never forward. The central unit has been the home, not the nation. They have worshiped their ancestors, not a great, universal Being who is over all. This system has produced stability, but has throttled all progress.

In contrast, our civilization has been built upon loyalty to the nation. We fight for that idea. China never had a word in her language for "nation." In America the home has been the center of all life. That is one reason why it has been exceedingly difficult for China to accept the changes which the world has been forcing upon her.

As we look back over China's strange past it seems that there has been an unseen hand guiding her to a great destiny. Isaiah must have caught that vision when with prophetic gaze he looked across the centuries, perhaps to the very day in which we are now living, for we read in Isaiah 49:12: "Behold, these shall come from far . . . from the north and from the west; *and these from the land of Sinim.*" "Sinim" is the classical name for China.

I believe, however, that we can go even farther back than Isaiah to find a Scriptural beginning of the Chinese nation. Recently I asked a theologian whom he considered to be the progenitor or pro-

genitors of the human race as it is found upon the earth today. Without hesitation he answered, "Ham, Shem and Japheth." Why mention only three names? If you will read the first verse of the ninth chapter of Genesis you will find these words: "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." Noah lived approximately three hundred and sixty years after the flood. We learn from the Biblical account that they all traveled eastward. Although Noah is not mentioned further, we know that the descendants of the sons of Noah settled where later the Tower of Babel was built. Undoubtedly Noah and his immediate family continued to travel eastward. Upon what basis can we make such an assertion?

Ask, if you will, a Chinese high school student whom he considers to have been his first ancestor. He will promptly reply, although he may hang his head while he does so, "It was a *woman* by the name of Nu-wa." In China every name has a meaning. Analyzing the two characters in the word "Nu-wa," we find that "Nu" means woman and "Wa" is the name of a woman. Therefore, according to Chinese reasoning, the ancestor must have been a woman.

In my early days in China I was associated with a missionary who was deeply interested in ancient Chinese writing and manuscripts. He discovered in one of the very early manuscripts that each of the characters making up the word "Nu-wa" had a very small character for the word "mouth" in the upper right-hand corner, indicating that the sound was being carried over, not the meaning. Does not "Nu-wa" resemble the word "Noah"?

"Far-fetched!" you exclaim, and rightly so if we were to stop at that point; but if you continue to question this high school boy he will tell you that this first ancestor of his had a great deal to do with saving the original family from a great flood that covered the earth. Furthermore, if one carefully examines the Chinese character for "ship" he will notice that it is a picture of a boat with eight mouths in it. (The Chinese count mouths; we count noses.) What was the origin of this character depicting a boat with eight mouths in it? If God commanded Noah and his sons to be fruitful, and multiply, and replenish the earth, is it not significant, to say the least, that a fourth of the total population of the earth today is composed of Chinese?

When God wants to make a great oak He plants the little seedling on the hillside where the winds and the storms can buffet it and force it to send its roots deep into the subsoil. When God wants to make a great saint He puts His child in the furnace of affliction until the dross is consumed. When He wants to make a great nation, He proceeds in the same manner.

China entered into her period of affliction when the sailing vessels of the East India Company first began to unload opium in the company's warehouses in Canton in 1773. Previous to that time opium-smoking was but little known in China. Seeing the great havoc that

was being wrought among his people, and following the death of his own son as an opium addict, the Chinese emperor lodged a strong protest with the British Government, asking them to stop sending opium to China. Receiving no satisfactory reply, the Chinese people took the matter into their own hands and destroyed great quantities of the drug. England retaliated by sending her gunboats, demanding a huge indemnity, and taking Hong Kong.

In making the foregoing statement regarding Great Britain it is not our purpose to bring a sweeping indictment against our Ally. Our hopes, our aims, our purposes and our prayers are one with her today, but I do not believe we need to search far to learn why the nations are suffering as they are today. Great Britain forced opium upon China. I know also, from personal study and observation that the Crown colonies of Hong Kong, Singapore and British Malaya were maintained for decades from the revenue derived from the government-controlled sale of opium. They were sending literally millions of souls to their doom—dealing in the bodies and souls of human beings for profit; and *no nation can deal in the bodies and souls of their fellow men for profit and not pay God for it.* Although we in the United States are not bleeding profusely from every pore, we must not therefore dare to hope to escape retribution, for we, too, have been dealing in the bodies and souls of human beings for profit; and I am not referring to the liquor traffic.

As I have stated, it is not my purpose to make a sweeping charge against Great Britain. It is true that a hundred years ago many of the great nations were guilty of conduct which they deeply regret; for example, our American slavery system. But it is also true that from the day Great Britain first forced opium upon China, the latter has faced shocking indignities at the hands of so-called Christian nations; but it has remained for the little neighbor just off her coast to be the "prod" which has aroused the sleeping giant to the most intense activity in her history.

Space will not permit us to mention many of the changes which we have seen in China during the past twenty-five years. It would be of interest if we were to discuss at length some of the changes in the social life of the people. During my early years in China, on several occasions I attended weddings in which neither the bride nor the groom had seen the face of the other until the veil was lifted at the wedding ceremony. This custom has been eliminated, very largely, and young people are now allowed to choose their life partners in a normal manner. In fact, just before the Japanese marched into China, one hundred and sixty couples were married at one time in Shanghai in a great mass wedding ceremony.

I have frequently seen funeral processions a mile or a mile and a half in length, in which all in the procession, with the exception of a few of the immediate members of the family, were paid mourners. They were paid to blow the fifes and horns and other instru-

ments, and each wore a special uniform for the occasion. This custom, too, is falling into disuse. It was interesting to note the change from the old methods to the modern. Especially was this evident in the introduction of Western music into virtually all ceremonies. Brass bands were organized, and could be seen and heard almost everywhere. It was amusing to see brass bands used in the funeral processions. One such procession, a mile or more in length, passed our house in Nanking. Three brass bands marched in it. The first led the procession and played jauntily, "John Brown's Body." The second band, a half-mile behind, was playing "Pass Me Not, O Gentle Saviour." The tunes had no significance to the people. They were simply foreign tunes. Indeed, a young lady who played the organ at a High Church of England service played "It's a Long Way to Tipperary" as the offertory. These are illustrations of the change from the old to the new.

There are two distinct changes, however, which I wish to emphasize, since they illustrate more clearly than all others the new awakening that has come to China. One is the change in the educational life of the people. It was the custom in the old days for every family to have one educated member. In speaking of the family I do not mean merely the father, the mother and the children, the family unit in the Occident. In China, the family is composed of all the blood relatives. A man may be only a forty-second cousin; yet he is still in the family. So closely knit is the family that there is not even a word for "cousin." Cousins are merely brothers in the family circle. Naturally, a brilliant boy would be chosen to represent the family. He would study diligently, realizing the great honor that had been bestowed upon him—the highest honor the people could confer upon him. Of the four classes of society in China, the scholar is first, the merchant second, the barber third, and the soldier is the lowest. Other members of the family would slave, if necessary, so that the student need not dirty his hands. Therefore, he did not dirty his hands. This became an axiom centuries ago in China: "An educated man never dirties his hands." To show that he was educated and therefore never used his hands for menial tasks, the scholar allowed the fingernails of his left hand to grow long. I have often seen fingernails three inches in length on the left hand of an educated man in China. If he were to soil his hands by performing a manual task he would disgrace his ancestors. Education meant position and wealth. If he could afford to ride he must never walk. The sedan chair was for such as he. An interesting example of this is the story of the foreign merchants who opened their places of business in the port cities under the treaty rights. These foreign businessmen, in seeking recreation after business hours, naturally turned to tennis and other such sports. One silk-clad Chinese gentleman was heard to remark to another as he looked on in amazement at the perspiring players, "Can it be possible that these foreigners with all their wealth are not able to hire coolies to knock the ball over the net?"

The course of study consisted almost entirely of memory work, and before a student could become a member of the literati he must go to one of the two examination halls, either in Peking or in Nanking, where he would be shut in a small booth about three feet square. He must take everything necessary to his comfort into the booth with him, for he could not leave the booth until he had completed the examination, which consisted of writing from memory forty-five thousand of the fifty thousand characters in the Chinese language. If he succeeded he was a member of the literati, and from this group the officials of China were chosen—a system which had its advantages.

Some seventy-five or eighty years ago, various mission boards began work in real earnest in China. Schools were opened and English was offered as a bait to the young men. Nothing else would tempt them into the domain of the "foreign devils." This was an error in our missionary program. We started by offering English as a "bait," and have been doing so since. We have been trying to *educate* people into the kingdom of God, when nothing other than redemption from sin through a changed heart will bring it about. I lived for a time in one city in China where only three out of one hundred and four missionaries were engaged in direct evangelistic work. The others were giving their full time to some phase of education. We have one tragic example of this colossal blunder—a monument to the stupidity of those who have contended that man can improve the divine plan. Had we put the price of one battleship into direct evangelistic efforts following the great Gospel distribution campaign of the Oriental Missionary Society, wherein a Gospel portion was put into every home in Japan, undoubtedly our sons and our brothers would not be dying in the Pacific as they are today. God's plan has ever been the washing of regeneration through the blood of Christ. Other things follow naturally.

There was, however, a great demand for English. The post offices, the customs and the banks offered great opportunities. Soon the Chinese Government began to open its own schools and universities, and yearly hundreds of young men were trained for "white collar jobs." It was inevitable that the saturation point should be reached when there would be no more white collar jobs." According to the old custom, a student could not soil his hands. The Government, seeing the result of this procedure, passed a law some twelve years ago making it compulsory for every high school or college student to spend a certain number of days each semester working with his hands. I cannot recall anything that gave me more satisfaction than to see a group of some five hundred Chinese university students grading a village street by hand. This is indeed a mighty change in a nation which has clung tenaciously through the centuries to "Old Custom."

The other change, aside from which there could be no understanding of China's mighty movements today, has been in the reli-

gious realm. Perhaps some personal experiences will serve to illustrate this.

I went to China for the first time in 1916. About Christmas of that year it became very cold in Peking. I picked up the English newspaper one morning and read this very startling statement: "Ninety-six people were found frozen to death on the streets of Peking this morning." I was shocked. The second morning there were more. The third morning there were more than one hundred. I asked, "Why does not someone do something about this situation?" In February of that year I read in the same newspaper: "The Police Department of Peking has furnished more than eight hundred and sixty coffins for people found frozen to death on the streets this past winter." I did not understand the cause of this condition until one day, about a year later, I was walking along one of the main streets of Nanking with a missionary friend. As we entered a narrow cross-street we saw a man lying beside the road. It was evident that he was very ill. Scores of people were passing him and paying no attention to his condition. As soon as we foreigners took an interest the crowd quickly gathered to see what we would do. My friend was the spokesman. "Who is this man?" he asked. No one knew. "How long has he been here?" No one seemed to know. The sick man was lying near the home of a wealthy man. Hearing the commotion outside, this rich man came to the door. He was dressed in a long silk garment, which showed his affluence. My friend addressed him politely and asked, "Who is this man?" "I do not know," was the reply. "What is the matter with him?" "Oh, sick, I guess," was the answer. "How long has he been here?" "Four or five days," the man replied. "What have you done for him?" The reply was one word: "Nothing." My friend's next question showed his growing impatience. "Well, why haven't you done something for him?" The man's reply answered my own question. "Oh, he is no relative of mine!"

There was a time when a Chinese recognized no responsibility whatever to any man who was not related to him. Suppose the wealthy man had given the sick man a drink of water and he had subsequently died. The relatives could have come and demanded a huge sum because he had been poisoned. The winter when hundreds were dying in Peking was the year of the North China famine. The famine refugees drifted into the city where they had no relatives to care for them, and death for many was inevitable.

This happened twenty-five years ago. I dare say that today, under the impress of Christianity, one could travel to the most remote corner of the farthest province and he would not find such conditions. We have seen Christianity at work in China during the past twenty-five years. We have seen it begin with the famine refugee.

Some years ago I was paying a young Chinese preacher from my tithe money to preach the Gospel on the streets in the city of

Foochow. One could see him during the day with a small crowd around him or only one or two listeners, as he was telling them the way of salvation and distributing Gospel literature. One morning he came to my office radiant with joy. "Oh, Mr. Culver," he said, "I have preached Christ all night to a mother and her twenty-one-year-old son in the temple." That year the famine district was about two hundred miles from Foochow and the refugees were drifting into that city in search of food. The authorities had thrown straw on the floors of the temple and this was the only place for the refugees to sleep during the cold winter nights. The young preacher had gone to the temple and had found this mother and her son and had preached to them during the entire night. Before morning they had seen the light and had accepted Christ as their Saviour. No sooner had the light of the Gospel broken into the old mother's heart than she turned to the young man and asked this question: "How do you eat?" That is always the question in China. When one meets another on the street, the first question that is asked is this: "Have you eaten yet?" The boy told of the missionary who was paying him to tell this story. The old lady fumbled among her little bundle of belongings and drew out an old idol. She said, "Take this to the missionary. We won't have any further use for it."

We have seen the Gospel transform the hovel; we have seen it change the villages and we have seen it influence the Government, as it did seven or more years ago when General Chiang Kai-shek was held a captive by his worst enemies in Sian-Fu. There he was deprived of all the comforts of life and his back was broken. In his first efforts to escape he had fallen thirty feet over the city wall and an X-ray later revealed that he had a broken vertebra in his spine; yet, during those two weeks, he made but one request of his enemies: he asked for a copy of the Bible, and when he had it in his power to mete out a just punishment upon his persecutors following his release, he merely said, "Who am I that I should do other than what my Lord would have done?" and he freely forgave them all. Why did they release him when they had this great prize in their possession? No amount of money could have tempted them to do what they did had there not been another influence at work. I have never read an explanation that fully satisfied my mind, since I know the facts behind the event. They had released him because there had been a Government-sponsored prayer meeting held in Nanking for three days and three nights.

Do you know that China has the only really Christian government on the face of the earth? The ten leading portfolios in that government are in the hands of Christian men. Four of them are sons of pastors. What would happen in the United States of America if we had a prayer meeting in Washington, D. C., lasting three days and three nights? It makes us smile even to mention such a possibility. We can scarcely have a prayer meeting in a Christian church these days, to say nothing about a Government-sponsored

prayer meeting, unless we invite the people to a chicken supper and then begin the prayer meeting before the supper is over so that none of the people can leave. I do not say this to be critical; I say it because recently I attended a prayer meeting of this sort in the denomination to which I belong. There were seventy-five or eighty people present and the pastor asked for fifteen one-minute prayers and there was no response. Think of it!

In contrast to that, I could not but think of a prayer meeting which had taken place some thirty years ago at the home of my eldest brother on his farm just two miles east of Egan, South Dakota. A younger brother had drifted back into that community. My oldest brother was concerned about him and he did what he should have done. He went to the pastor of his church and he said, "That young brother of mine is back again. What shall we do?" The pastor did as he should have done. He said, "Let us have a day of fasting and prayer for that young man." On Friday morning of that week, twenty-five members of that little Methodist church met at the farm home of my brother, and at nine o'clock those twenty-five people began to pray. They prayed until noon. They were not hungry. Why? Because the destiny of a human soul was at stake. They prayed until three o'clock in the afternoon, and then, one by one, they arose to their feet, saying, "God has heard our prayer." The younger brother did not know that a prayer meeting was in progress that day. He was seated on a plow, plowing for another farmer, but about ten o'clock in the morning he experienced a strange feeling of homesickness. He knew that he was not homesick for his father and his mother, but he began to realize that he was homesick for their God. He had been reared in a home in which there had been a family altar. Soon he began to picture himself standing in the pulpit. He began to preach aloud. The four horses were his audience. Around and around that field he went, preaching. Three miles away were twenty-five people on their knees praying. As a result of that prayer meeting, in less than a week a wicked young man knelt at an altar of prayer and dedicated his life to Jesus Christ, and later he became a missionary to China. There are potential missionaries walking up and down our streets and in and out of our homes who might be in China, India or Africa if people in the pews knew how to pray as those humble folk prayed that day. We have lost the art of intercessory prayer. May God help us to find it!

It was a prayer meeting of that type which took place in Nanking. Of course, all the Christians in the Government were not present continually, but the prayer meeting lasted for three days and three nights. Madame Chiang Kai-shek was with them part of the time, and after leaving that prayer meeting the intrepid little woman stepped into an airplane and flew into the camp of the enemy. When General Chiang Kai-shek saw her coming, he exclaimed, "It is all over with both of us!" but he did not know that there had been a prayer meeting. That, I believe, is the real rea-

son why his enemies released him. It is because of the fact that China has Christian, praying leadership, that I do not believe Japan can ever conquer China. That is what E. Stanley Jones meant when he said, "Japan may yet break herself upon the fact of God."

I must say some things which I would avoid saying if I could, but as I told you in the beginning, I want you to see China through the eyes of the Chinese people themselves, and nothing that I say in this message is intended as criticism of our present war effort. China's loss of faith in the United States has broken my heart and the hearts of other missionaries, who have understood the background of the situation. You ask, "What do you mean by that?" Do you think it is possible that China did not know that during the first two years of the war, ninety-two per cent of the airplanes which Japan was using in her war against China were made in the United States, and that during the first two and one-half years of war virtually every bomb that fell in China had been made in our country? During the first three and one-half years of the war, 7,500,000 tons of our American scrap iron was sent to Japan. Much of it was broken into bits and put into the bombs which would blast the bodies of the helpless women and children of China. Do you mean to tell me that the Chinese could not read English well enough to see that those thousands of trucks which were used to carry the Japanese armies had these words plainly marked on them: "Made in the United States"? Do you think that they did not know that until December 7, 1941, boatload after boatload of American gasoline was leaving our coastal cities for Japan? I know what I am talking about. I was on the Coast at the time, and I made it my business to know. Furthermore, it is a matter of record in the Department of Commerce in Washington. "But," you ask, "why are you talking about it now? It is water under the bridge." I will tell you why I am talking about it now: we must still pay for it. I said at the beginning of this message that although we are not now bleeding profusely from every pore, we have no reason to hope to escape from disaster, because we, too, have been dealing in the bodies and souls of men for profit, and accounts are yet to be settled. My heart is torn when I hear of the terrible atrocities which our boys are suffering in the Pacific.

Perhaps I should be more explicit when I say that China has lost faith in us. Let me explain what I mean. Following the Boxer rebellion in 1900, four of the five nations who entered China at that time said, "We want our indemnity, and we want it secured in cash." The United States said, "We are entitled to our share in the indemnity, but we will not touch a penny of it. You keep it here and use it to educate young men in the United States." When Japan entered China there were fourteen universities staffed with professors who had been trained in the United States with that money. China would have been exceedingly grateful for that alone. There was a naval parity conference held in 1919. At that time the nations were having difficulty getting Japan to agree to the 5-5-3 ratio of

battleships. Japan said this to the United States: "If you will use your influence with China and get her to lift the boycott that is throttling us, we will agree to that 5-5-3 ratio of battleships." The United States approached China. That nation, in surprise, said, "If you want us to, we will," and they lifted the boycott. Consider what happened three years later. In 1922, America took the lead again, as she often does in such matters, and called together those other great nations. Through our influence these countries signed a nine-power pact which guaranteed that China's territory should never again be violated.

In 1933 some American sailors came up the Min River toward Foochow, where I was located. As they passed the boats at the mouth of the river, equipped as they were with modern cannon, one American said to the others, "See those cannon on those boats? They are being allowed to rust out. They have not even been fired in target practice during the past eleven years." Why had they not even been fired in target practice? Had not the friends of America, eleven years before, called together those other eight nations and signed the nine-power pact which guaranteed China's territorial integrity? Why should they fire their cannon even in target practice when the United States had spoken? That is the kind of faith China had in us.

Consider what happened in 1931. Japan entered Manchuria. Chiang Kai-shek wanted to fight, but he knew he was not prepared. He was determined, however, to do something. He asked Henry L. Stimson, then Secretary of State, what to do. Stimson said, "Don't fight. We will see that you get justice before the League of Nations." Henry L. Stimson held a telephone conversation with the Premier of Great Britain, asking him to join the United States in sending a joint note of protest to Japan. The Premier asked Stimson this question: *Is the United States ready to back up the note that she will send to Japan?* Stimson knew that the United States at that time was not prepared to do so. The Premier also said, "When Great Britain sends a note to Japan, we will back it up." Stimson sent his own well-worded document to Japan and Japan laughed at it. One year later the other eight great nations which had guaranteed that China's territory would never again be violated shamelessly betrayed her at the League of Nations. Is it strange that China lost faith in the United States of America? Someone has asked why did we not hear more protests through official sources. The man who asks such a question does not understand China. It is contrary to Confucian courtesy for a man to make a complaint if a friend stabs him in the back.

I do not want you to feel that I am unjustly scolding my country. I love America. A person who has been months and years away from his native land as I have, not knowing whether or not he would ever set foot again upon his native soil, understands what I mean when I say that I love my country. I was surrounded at one time

by a mob of 100,000 howling Chinese, and I was protected by just a handful of soldiers who had to fire into the mob and kill several. During the pneumonic plague in North China, I had been sent to a walled city of 100,000 people to give instruction to the population regarding protection from the disease. The old Chinese doctors had told the people that if they cut the heart out of a foreigner before it stopped beating, the plague would leave the country. I was the only foreigner within one hundred miles. After fourteen hours, I was rescued by Government troops. Later I was decorated by the Chinese Government for that service. I have walked beneath the American flag as it flew over the legation in Peking, and I have stood with my head uncovered as I meditated upon what that American flag represented. I thrilled with pride when I saw Old Glory flying over the home of George Washington's ancestors in the center of Great Britain, and only those who have been months and years away from their native land can understand the emotions that filled my breast as I passed beneath the Statue of Liberty in New York harbor. I love my country, but I cannot be blind to her wrongs. We have been wrong, and I dare to appeal to the Christian, praying people of America in the hope that we can better understand China and her problems, for regardless of who wins the war in the Orient, we must still deal with a nation of 483,000,000 people. It is a well-known fact that China is a disappointed nation. Less than two per cent of our lend-lease aid has been used to help the war effort in China. Chiang Kai-shek left the Cairo conference a broken-hearted man. There it was made very evident to him by President Roosevelt's refusal of help to China's armies in Burma that she would be relegated to the position of *status quo ante.*

There are many other things which might be said here which are not expedient at the moment. Madame Chiang Kai-shek has stated, however, that had it not been for the American missionary, China never could have understood the United States. No doubt some of you heard her make that statement, but you did not grasp its full significance at the time. Perhaps those words will now have new meaning for you. There is no doubt that American missionaries have saved the honor of the United States in China, partly by their refusal to leave China in the time of her greatest distress, and also by the timely help given under trying circumstances.

May I close my message with this brief statement. There have been four great events, aside from the birth of Christ, which tower above all others in history. One is the flight of the people of Israel from Egypt, the second the culture of Greece, the third the march of Rome and the giving of her law, and the fourth has been the emergence of China from her slumber. Whether or not the shadow of the now enraged giant will fall menacingly across the world in postwar days will depend upon the Christian, praying people of America. If China's faith in us as a people is to be restored, it will be

because we as Christian people realize the seriousness of the situation and act accordingly.

The people of China are crying, "Buddha has failed us. What does your Christ have to offer?" If 483,000,000 people lose faith in their religion and are not given a stabilizing force such as we have to offer in the religion of Jesus Christ, then may the world well tremble!

"The Foundation of God Standeth Sure"

By NORTHCOTE DECK
Conference Speaker, Former Missionary in Guadalcanal and the Solomon Islands

TEXT: *Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity* (II Timothy 2:19).

"If the foundations be destroyed, what can the righteous do?" (Psalm 11:3). Such was the Psalmist's plaint as the wicked of his day seemed to flourish. How the question echoes down the centuries! Those very words might well have been written expressly for the days in which we are living. They describe exactly the strange malignant forces at work in the world which are making men's hearts fail them for fear for "those things which are coming on the earth" (Luke 21:26).

In a way unthinkable, the very foundations of a civilization and democracy which we thought were established beyond doubt forever are crumbling and are being deliberately derided and destroyed. Love, peace, kindness, honesty and truth have been discarded, and brutal might, not right, is ruling the world. Evil is bent on destroying goodness and God. This present war is no mere clash of earthly empires. It is the clash of "spiritual wickedness" against righteousness; the warfare of Satan against God, which in itself is the surest pledge of the outcome: the triumph of righteousness. Scripture certainly gives no indication that the Gospel is to disappear before the Church is caught away to meet the Lord in the air; and there would be no Gospel for the world if the dictators were to win.

In this satanic upsurge the foundations of all freedom are disappearing. In some countries liberty of the press has disappeared. Liberty of conscience, the freedom of a man to worship God and to teach his son about God is in many lands forbidden. Present-day dictators possess not only their nationals, but their persons; not their bodies only, but their souls. Yet, "he that sitteth in the heavens shall laugh" at their pretensions; "the Lord shall have them in derision" (Psalm 2:4).

Of course, the destroying of foundations is no new problem to believers living in a world that for the present "lieth in wickedness." God definitely assures us that "there hath no temptation taken you but such as is common to man," and He further exhorts us, "Be-

loved, think it not strange concerning the fiery trial . . . as though some strange thing happened unto you." Long ago, Noah saw that the foundations of the world, as he knew it, were being destroyed, and "the fountains of the great deep [were] broken up," a terrifying experience. Noah had to find an answer to the problem in his day and generation, and he found it in God's provision of an ark of safety. This is a picture of the believer's refuge, our Saviour, our Ark and perfect security.

Job saw the foundations of material prosperity destroyed overnight. Bereft of children and flocks, he was left alone with his wife and his boils, to answer again this difficult question: "What *can* the righteous do?" He, too, found a triumphant solution to the problem, and that solution was God. "Though he slay me, yet will I trust in him," he cried in valiant faith and he found it was not vain to trust in Him, for actually "the latter end" of Job was doubly blessed indeed, "more than his beginning."

Abraham saw the foundations of comfort and civilization utterly destroyed. Obeying the direct command of God, he abandoned comfortable Ur of the Chaldees to become a dweller in tents. Indeed, he went out (like many others since) "not knowing whither he went," for he looked for "a city . . . whose builder and maker is God" (Hebrews 11:8 and 10). As a result he was greatly enriched and became the "friend of God," in whom all families of the earth are blessed.

Moses saw the foundations of a throne destroyed when he "refused to be called the son of Pharaoh's daughter," esteeming "the reproach of Christ greater riches than the treasures in Egypt," and he did it deliberately, "as seeing him who is invisible." He, too, looked beyond his immediate circumstances and found the solution to his problem where we must ever find it: in the living God, who is a "rewarder of them that diligently seek him." So it has been through the ages. One after another has "served his generation," and "fallen on sleep," after giving a triumphant witness to God's delivering power and receiving a rich measure of God's grace.

It has been truly and tritely said that "the *findings* of the higher critics are really *losings*." We may safely reverse the saying and declare that all "the *losings* of the believer for conscience' sake, or in the will of God, are really *findings*," which leave the believer richer in experience and in his knowledge of God. Each of these examples of temporary loss resulted in permanent gain, here and hereafter. Such experiences are but "hammers for forging our crown."

"Hitch your wagon to a star," sang Walt Whitman. That is not in the least practical or possible. We cannot reach the stars. However, the exhortation to "link your sorrow to a Saviour" is not only possible and practical but God's intention and provision. Indeed, the very trouble or loneliness which brings us closer to the Saviour "nevertheless afterward" becomes a precious and unforgettable ex-

perience of His nearness and preserving power. It is to be treasured and remembered in after-years, and is God's happiest way to a deeper knowledge of Himself.

David had a reassuring answer to his question, an answer which steadied his heart (Psalm 11:4): "The Lord's throne is in heaven." The world's adage, "God's in His heaven, all's right with the world," is, of course, utterly untrue. Actually all's *wrong* with the world as such, as coming judgment will shortly reveal. But "All's right for the believer" is certainly true even in these darkening days. God still reigns, and it is comforting to know that "The king's heart [all kings] is in the hand of the Lord . . . he turneth it whithersoever he will" (Proverbs 21:1). "His eyes behold . . . the children of men," (Psalm 11:4). We may visualize those all-seeing eyes of God following His children, however unworthy, with love and care and affection, for "like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13).

Have you ever thought about the *eyelids* of God? We are told that sometimes, deliberately, "his *eyelids try* the children of men" (Psalm 11:4). Of course, God is a Spirit, and the language of this verse of Scripture is metaphorical, yet it is intended to convey a very definite meaning. I once heard a preacher give married men this admonition: "Don't forget that you have eyelids as well as eyes!" This implies that there are some things at home which they need not see or notice! Do not God's eyelids veil His eyes? As we look up in our sorrow, anxiety and anguish, we sometimes think that God's eyelids prevent His seeing and knowing our needs. He seems unmindful of our situation. Deliberately at times, yet lovingly, He "tries" us, but only that He may further trust us. His eyes behold constantly, and He is hastening to our deliverance.

We may seem to be in the grip of circumstances, at the mercy of men, but we are in the hands of God. We are like the blind child who was seized by a gruff stranger and held tightly in his strong arms. "You don't know who is holding you, Jimmy," said his father, who was standing near. "No, I don't, but you do, and you are watching him!" God is still watching intently, and nothing is allowed to come to us or touch us except by His permission and to strengthen our faith.

This is affirmed by Scripture, for in Psalm 139 we have another of those statements which seem to be spoken for our times. Today, in a very sinister and ominous manner, the hands of dictators are stretching out around the world, seeking the continued allegiance and service of their nationals, though long years before they had made their new homes in far-off lands and had sworn loyalty and obedience to their adopted countries. Dictators declare that there is a higher allegiance than that of their new lands, and that they must be loyal to their old race. Dire penalties are threatened to those who dare to disobey this command.

There is a hand which stretches farther than any dictator's, and it is more powerful and protecting, for Psalm 139:9 states with the

authority of God: "If I take the wings of the morning, and dwell in the uttermost parts of the sea; *even there* shall *thy hand* lead me, and thy right hand shall hold me." That mighty hand of God may have to stretch out to rescue some of His runaway children. Are you like Jonah or Jacob or Elijah? That loving hand of God constantly protects and guides each of His own.

As one who for many years dwelt in "the uttermost parts of the sea," the now famed Solomon Islands, "in journeyings often, in perils of waters . . . in perils by the heathen . . . in perils in the sea . . . in weariness and . . . watchings often [from the masthead of the schooner] . . . in hunger . . . in cold," I can gladly testify to the unremitting care of that strong keeping hand of God. Here are lines which I have often recalled when in those far-off Solomon Islands:

My yesterday was Christ upon the tree,
Who bore the condemnation due to me.
Today I journey on, and He must lead;
He knows my pathway, and He knows my need.
Tomorrow is not. But His wisdom plans;
I leave my future in His mighty hands.
Full well I know those hands all worlds upbear.
The hands that hold the stars shall hold my care.

Finally, for this Old Testament problem we have a very exact and particular New Testament answer and antidote. It was sent by the veteran warrior Paul to young Timothy, who was putting on his armor for the fight for righteousness and God. II Timothy 2:19 states: "Nevertheless *the foundation of God* standeth sure, having this seal, The Lord knoweth them that are his"—*all believers.* Thank God, there are still "things that cannot be shaken" (Hebrews 12:27): love, peace, kindness, integrity, honor and godliness. These are eternal "values." They will "remain" till the coming of Christ. We, too, are to "remain steadfast, unmoveable, always abounding in the work of the Lord." Empires pass and dictators have their little day; "the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:17). "Wherefore comfort one another with these words" (I Thessalonians 4:18).

God's Demand for Faith

By NORTHCOTE DECK
Conference Speaker, Former Missionary in Guadalcanal and the Solomon Islands

TEXTS: *Ye have not, because ye ask not* (James 4:2).

Ask, and it shall be given you . . . for every one that asketh receiveth (Luke 11:9).

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full (John 16:24).

Here are startling statements addressed to those who have already "believed" on the Saviour. Here is a challenge to our spiritual poverty. These commands stress the need for continual acts of faith in God, and of "obtaining" from God that which God imparts only through continued faith in asking and appropriating.

This *life of faith* implies a series of conscious or unconscious definite and repeated acts of daily faith, by which we take God at His word, believe His promises and claim them for our own, in spite of feelings or appearances, and so make them blessed facts. Holiness by faith is the only logical consequence of justification by faith. Faith is to be a triumphant factor in our spiritual lives, for faith does not need to see. Faith is able to cause things to be seen when God answers our prayers.

You may ask why deliverance from sin or power in service should be given by God only after we believe. Why does the electric bulb light only when we turn the switch? Because it has been so designed. Similarly God has willed that it is best for us to exert and exhibit faith, often in the dark, that we may be forced to learn to trust Him more valiantly and implicitly. It pleases God, that it should be so, and it greatly profits us; and that is the final and sufficient answer. The deliberate practice of this blessed habit, this uplook of faith, tends continually to enlarge our expectations of God and our practical knowledge of Him.

Yet, often our faith is feeble and frightened and fluctuating. How, then, can we stimulate and increase that trust we must exercise in taking hold of God? "Faith cometh by hearing, and hearing [best] by the word of God" (Romans 10:17). It is always helpful to remember past mercies and deliverances in our own or other lives, and so we are earnestly exhorted to follow God's leaders and exemplars, "whose faith follow" (Hebrew 13:7). Let us, then, try to follow and analyze the faith of one who stands out in Scripture as one of the best exponents of faith in action, and in whose experience we

can trace three successive phases of an act of faith in God. I refer to the nobleman described in John 4:46; he is a friend indeed!

The Saviour was doing His mighty works at Cana of Galilee, a little village four miles from Nazareth, but seventeen miles away, at Capernaum at the northwest end of the Lake of Galilee, there was a man in desperate need, for his son was "at the point of death." Happily he had heard of the mighty doings of One, Jesus of Nazareth, and hope sprang in his breast. "He is the One who can meet my need!" he exclaimed. A similar hope should spring in our hearts when we are confronted with problems and temptations. *He* can meet *our* needs.

The nobleman set out for Cana. He was evidently exercising *faith*, for he would not be on the road if he were not convinced that at the end of his journey there was some one who was able to help and heal. As he traveled, he was exercising faith (that state of heart so mysterious and difficult to some!). What kind of faith did he possess? We might well call it *seeking faith*, for he was seeking a Saviour, a Deliverer. He traveled on "over the hills and far away"—away from the sea and toward Cana. He traveled *seventeen miles of seeking faith!* That was the first distinct phase of his act of faith.

After reaching Cana and the One whom he sought, he made his plea, and "besought him that he would come down, and heal his son." I am glad indeed that the Lord refused to go down with him. What His reasons were we are not told, but we know the effect of the refusal: Christ forced the man to depend on the naked word and promise of God, a rich experience He is often seeking to give us. After journeying seventeen miles, the nobleman received a promise *from the Saviour:* "Go thy way; thy son liveth." This was, of course, all that he needed, although he may not have thought so at the time. With that he had to be content. Even so must we, for when we were converted, we, too, had to take God at His word.

The man started home again to return to his son, but he was in a very different frame of mind, for "the man *believed the word that Jesus had spoken unto him,*" and went his way. That was the crux of the whole matter. He had ceased to seek and had begun to believe; there is a world of difference between the two. It is easy to *ask* in prayer; it is much harder to *believe* in prayer. Every step the nobleman took on the homeward journey was an evidence of faith, for the son was miles away. He was, however, exercising *believing faith*—a profound advance. He had, in fact, entered the second phase of this transaction with God. On the way he met his servants who gave him the glad news concerning his son, and he heard that the healing had occurred the very hour the Lord had spoken the word and he had believed it to be a fact. But he had still to exercise faith during the remainder of the journey home, though the servants confirmed the Lord's promise, for his son was still out of sight.

Then, though Scripture does not say so, I believe the son ran out as the father approached his home and threw his arms around his father's neck. I am certain that when the Great Physician healed the boy he was not merely a convalescent! At any rate, the father soon entered the third phase of this act of faith: he realized the fruit of faith and entered into the enjoyment of it, with the boy in his arms.

I believe it is profoundly important to recognize the three phases of this act of faith. I realize that in our normal transactions with God we are to be like little children asking, expecting and receiving from a loving Father in heaven that which we need in answer to our simple requests. But sometimes there will arise crises in life and problems which need to be faced. At such times we must experience a more deliberate *appropriation of faith;* at such times seeking, believing and, afterward, realizing, may be three distinct phases of the act of faith. These phases may be apparent in seeking and obtaining salvation and eternal life. They are often present in the experience of outstanding servants of God who seek "life abundant" and desire to be "filled with the Spirit." Bishop Moule, Hudson Taylor, Dwight L. Moody and countless humble Christians, whose needs were the same, experienced deliverance through a later deliberate act of faith in the sufficiency of Christ. Such a transaction transformed my own Christian life in student days, after years spent in defeat and almost despair. There may have to be the deliberate seeking, then the more deliberate believing and "holding" on in faith, regardless of feelings, before we experience God's fullness of blessing. This, I believe, is God's appointed way for believers to "obtain" the many promises of God which are addressed only to them, and thus to "possess their possessions."

Faith is the eye whereby our sight
Outdistances the starry night,
The shining way the saints have trod,
Triumphant to the feet of God!

"I Stand . . . and Knock"

By NORTHCOTE DECK
Conference Speaker, Former Missionary in Guadalcanal and the Solomon Islands

TEXT: *Behold, I stand at the door, and knock* (Revelation 3:20).

Here is one of the kindest and most wonderful announcements in Scripture. "The Lord, the Creator of the ends of the earth," deigns to present Himself as a gracious suppliant, and the hands that once "formed the dry land," deign to knock at a human heart. He might well demand admittance to the soul He has created; instead, He graciously seeks admission.

At whose heart is He knocking—the sinner's or the saint's? Continually this verse is applied to the sinner, and, truly, He seeks admission, as Saviour, to the sinner's heart. But this verse does not say this. Far otherwise. In all these messages to the churches, in spite of error and sometimes apostasy, it is the believing remnant which is addressed. As with Thyatira, it is "unto you . . . as many as have not this [wrong] doctrine," He gives His promises. The context speaks of those who are His own: "As many as I love, I rebuke and chasten" (Revelation 3:19). Sinners are not "chastened"; they are punished. The believer alone is "chastened" for God's dealings with him are ever remedial, and not penal. We read in verse 21: "To him that overcometh." No sinner can begin to overcome. He needs a Saviour and a new nature before that is possible. It is clear, therefore, that the believer is addressed in this verse.

That being so, the next question is: *At which door is He knocking?* Much depends upon the answer to this question. This cannot be the outside door, for He has already entered the believer's heart. This cannot be the loud summons to salvation (the knock needs to be loud on an outside door). This is the knock of One inside the heart—One who has come in to abide forever. This, then, must be the gentler knock on an *inner door.* It implies that He wants further access to the heart that is now His own. He is in; He wants to come farther in. Do we let Him? He longs to save us "to the uttermost," and to do that He needs *every key of every door,* for "if He is not Lord of all, He is not Lord at all."

Alas, how often we bar Him from our hearts, our thoughts and our pleasures. What a loss to us and what a sorrow to Him to shut Him out of any part of our lives! Are we afraid to trust Him with our puny present, when we must trust Him absolutely with our eternal future? Would not any human parent be grieved and hurt by such

a lack of trust in his child? Is our Heavenly Father unmoved or insensible to such a divided allegiance? Let us cry with a happy and holy abandon,

Come in, oh, come,
The door stands open now;
I knew Thy voice,
Lord Jesus, it is Thou!

The happy result will ever be: "And he went in to tarry with them."

That gentle gracious knocking at the inner door of the heart does not in itself imply unwillingness on our part. We have our rightful duties to perform in our homes. Then there comes the welcome summons to supper, and we turn from responsibilities to refreshments, from separate service to united communion and enjoyment around the supper table. We have our tasks to fulfill; then comes the loving interlude when we can turn from work to worship, from duties to devotions in His immediate presence. He says "Go work to day in my vineyard"; but He also invites, "Come ye yourselves apart and rest a while." Such is the summons at the inner door of the heart of the devoted follower.

What is the meal that He would share with us? It is not the midday meal. We eat that to gain strength, for the day's labors are but half over, and there is a limit to the time we can spend partaking of the meal. He desires to share supper with us, and the word in the Greek implies the evening meal. Then the day is over; the world seeks rest; darkness shuts us in. The duties of the day are ended, and then at last He can find "a heart at leisure from itself." There is no time limit, for "the night is young," and we can betake ourselves to prolonged communion with Him, with unhurried hearts and deeper devotion. It is possible that the Christian Church has lost something of the original repose and enjoyment of this feast by transferring it from the evening, when it was instituted by the Saviour, to the morning of the Lord's Day. How anxious faces become if the time runs a few minutes over the hour! How thoughts tend to stray from Christ to the clock! Is it not possible to partake of the Supper and miss the Saviour?

Oh, fix our steadfast gaze,
So wholly, Lord, on Thee,
That with Thy beauty satisfied,
We elsewhere none may see!

It is to be a mutual repast; each is to contribute to the feast and to the enjoyment of the others. "I . . . will sup with him," says the Saviour as He graciously partakes of our providing, of our love and worship and devotion. "And he with me," he adds, and graciously girds Himself and supplies our needs from His royal bounty. Host and guest enjoy precious fellowship in this mutual and intimate repast. May His gentle knocking ever elicit from each of us the response Bunyan records: "I am willing with all my heart," said the pilgrim, and with that he opened wide the door.

Out of Death Unto Life

By MRS. GEORGE DIBBLE
Evangelist, Bloomingdale, Michigan

TEXTS: *Jesus said unto her, I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?* (John 11:25-26).

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24).

Over and over again, throughout the Old Testament Scriptures, God's prophets prophesied of the coming of Jesus Christ. Then came that wondrous night when the angel of the Lord left the realms of glory and awakened the sleeping shepherds on the Judæan hills with the message, "Behold, I bring you good tidings of great joy . . . for unto you is born this day in the city of David, a Saviour, which is Christ the Lord." The sweetest news that ever came out of heaven, the most welcome news that ever broke upon the ears of man, is the Gospel of God, the promise that "God sent not his Son into the world to condemn the world; but that the world through him might be saved." Do you wonder that the Apostle Paul calls this *God's Good News*?

It was at such a crucial hour in the world's history that Jesus came. He found the world steeped in ignorance, superstition and shame. The Jewish nation, the chosen people of God, were in deep moral and spiritual degradation. Many of them had forgotten the true God and were worshiping false gods, but God had given Israel, His people, a sign, so that they would not be deceived and would know Him, their Deliverer and Messiah, when He came. The sign was a virgin birth. The seed of the woman was to be the world's Redeemer. He was to be called "the only begotten Son of God," which means "God-begotten" or "generated from above." God the Son was to become the Son of God by a virgin birth through the instrumentality of the Holy Spirit. Hundreds of years before Jesus came, inspired by the Holy Spirit, the Prophet Isaiah wrote: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," meaning "God with us." Isaiah also wrote: "For unto us a child is born, unto us a son is given . . . his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

"His name shall be called Wonderful!" There is no name that better describes Him, the blessed Son of God. He is pre-eminently the world's Great One. No one has approached Him in character or wisdom or power.

At the age of thirty years, Jesus stepped forth from a life of practical seclusion to be introduced to the Jewish people by John the Baptist as the Lamb of God that taketh away the sins of the world. There was always one idea associated with that word "lamb" in the mind of the Jews, and that was atonement, an offering for sin, and so John's introduction of Jesus as the Lamb of God carried with it tremendous significance. From the very beginning of His three years of ministry, the people were astonished by His miracles, but they were even more astonished by His bold claims regarding Himself, for He declared Himself to be the Son of God, the only Giver of eternal life. He talked intimately about God His Father. He said that the Father would love and receive those who loved and received His Son. Those who rejected Him, His Father would reject.

They said to Christ one day, "Shew us the Father, and it sufficeth us." Jesus said, "He that hath seen me hath seen the Father . . . If ye had known me, ye would have known my Father also: and from henceforth ye know him, and have seen him." Since his creation, man has sought for the full knowledge of God. Job cried one day, "Oh that I knew where I might find him! that I might come even to his seat." The Psalmist wrote, "My soul thirsteth for God, for the living God" and "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

When man was groping in the darkness of his superstition and doubt and unbelief, reaching after God, Jesus came into the world to reveal God to man and to bring man back into fellowship with God. A Christian mother was putting her little girl to bed one night during a severe electric storm, and as she tucked the coverlets around her, after they had had their prayer together, she put a kiss on her cheek and said, "Now, darling, don't you be afraid, because Jesus is here and He is going to watch over you." The child replied, "All right, Mommy, I'll go to sleep," and so her mother slipped into the living room and sat quietly reading. Suddenly there was a flash of lightning and a crash of thunder, and a voice came from the other room: "Mommy, Mommy, come quick! I'm afraid!" The mother ran in. She bent over the bed and said, "Why, darling, I told you not to be afraid. I told you Jesus would take care of you. He is right here watching over you all the time." The child put her arms up around her mother's neck and drew her head down until she could feel her mother's cheek against her own. She said, "Mommy, I know Jesus is here, but I just want somebody with skin on their face."

That is humanity's cry for reality, and because man in the darkness and hopelessness and helplessness of his sin longed to know God in His reality and feel His presence, Jesus robed Himself in a body of human flesh, like our own, and lived and walked among us

and was touched and handled by human hands. He died on the Cross that men might know the reality and holiness and power and compassion and salvation of God. Oh, how I praise Him for His matchless love and grace that caused Him to die on the Cross of Calvary!

One day Jesus made this declaration: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." That statement is as true today as it was the day that Jesus made it. There is no way to God, no truth about God, no life in God that we may know or possess apart from the Lord Jesus Christ. John said, "Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

You cannot know God apart from saving faith in Jesus Christ. You may know things *about* God through books or nature or sermons, but you will never truly know God as your personal Saviour until Jesus Christ by the Holy Spirit reveals Him to your heart. He is the One who said, "I am *the* life." A claim is always strengthened or weakened by the strength or weakness of the character who makes the claim. If a man is known to be a common braggart and boaster, he is unable to prove the claims he makes. Eventually he becomes a laughingstock, and we pay no attention to what he says. But if a man proves his claims, he commands our faith and our respect.

Jesus said, "I and my Father are one . . . All power is given unto me in heaven and in earth." *All power* is really power! How foolish Christ would have been to make such a claim if He could not prove it! He did prove Himself to be the Son of God with all power by speaking words that only God could speak and performing miracles that only God could perform. He raised the dead; He healed the sick; He walked on the water; He stilled the sea; He cast out demons; He cleansed the lepers; He opened the eyes of the blind; He made the deaf to hear and the lame to walk; He fed the multitudes; He lived a life of such spotless holiness that even His enemies had to say that they found no fault in Him. He who declared Himself to be the way, the truth and the life was none other than the Lord Jesus Christ, the Creator, Saviour, Redeemer, the High and Lofty One who inhabits the great spaces of eternity, the Lord of Glory, who deigned one day to come down from that sublime height which belonged to Him, was willing to forsake even the glory which He had with the Father before the world was and take upon Himself the form of a servant, to do the Father's will. He offered Himself without spot to God, the Lamb without blemish, and by the shedding of His own precious and divine blood He opened a new and living way into the very presence of God for lost prodigal humanity.

How glorious He is! I would that our vision could be filled with Him! If the youth of the world could get a look at the Lord Jesus

and have their vision filled with Him, we would not need to worry about the world's tomorrow or a Third World War! How glorious is this blessed Son of God! Millions have lived and died since He was here. They made their little marks, only to have them obliterated by the winds and the tides of time, but Jesus Christ came, and in three short years of earthly ministry He so stamped the imprint of His personality upon the plastic clay of earth that it has never been erased and never will be.

Napoleons have warred and Caesars have boasted of their power. Kings and leaders of earth have played their part on the stage of life, and they are merely names in history books. But *Christ,* the blessed, eternal Son of God, the Saviour of the world, is so entwined and interwoven into the very fabric of our everyday existence that His Name, His words, His love and His sacrifice, can never be forgotten. It is this glorious Christ who today looks with compassion upon this confused sin-ridden, war-torn, dying world and cries to men everywhere, "I am the way out of death into life. I am the door to life and hope and peace." The way is open and the door is open wide. God's loving invitation is being extended to all men everywhere, good and bad, rich and poor, high and low, to come to Him through faith in Jesus Christ His Son. If we reject God's way and refuse to enter God's door, we will be forever lost, for Jesus said that if a man climbs up any other way, he is "a thief and a robber," and no thief or robber will ever enter the kingdom of God unless he goes through the door which is Jesus Christ.

Someone may ask, "How can I find the way of life? How can I know that I am not being deceived or misguided? Men have many theories and philosophies. How can I know that I am right?" I believe that one of the most subtle tricks of Satan is to blind the minds and hearts of men—especially the hearts of young people today, with man-made theories, philosophies and religions, so that they will not find the one true way to God. If I desire information regarding a particular subject, there is only one reasonable way to find it: to go to the proper source. For instance, if I want information regarding what happened a hundred or two hundred or five hundred years ago, the wisest procedure is to go to the most authentic historical records I can find and read the words of men who knew and who wrote what they knew. If I want information pertaining to law, I do not consult anyone, but I go to the man who has studied law, who can speak with knowledge and authority. Then I know that I can rely on the information I have received. If I want information regarding the way to God, the way of life, which, of course, is the most vital question you and I must answer, there is only one reasonable thing to do and that is to go to the proper source for information: to God Himself and His own infallible Word. All else is worthless speculation. God has given us a revelation, His own wonderful Word. All else, all man's ideas, and all the philosophies which men have propagated are merely human speculation.

One ounce of God's revelation is worth a hundred thousand tons of man's speculation.

Jesus said, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." "He that heareth my word, and believeth on him that sent me, *hath* [present tense: the moment he believes] everlasting life, and shall not come into condemnation; but is passed from death unto life." "I am come," Jesus said, "that they might have life," and those words, "that they might have life", indicate that we do not have life apart from Him. He declared, "I am come that ye might have life and that ye might have it more abundantly . . . I give unto them eternal life; and they shall *never* perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Perhaps you are like a man whom I met in Akron, Ohio. He said, "Mrs. Dibble, I believe everything you've said. I believe that Jesus Christ was the Son of God and I believe that He died on the Cross to save men from their sins, but, Mrs. Dibble, I can't come to God because I know I can't live a Christian life." I replied, "My dear sir, that is the greatest revelation that could come to your heart. Of course, you can't live a Christian life. Jesus Christ was the only man who ever walked this earth who truly lived a Christian life. If it were up to me to live a Christian life, I couldn't live it for five minutes. God knows you can't live a Christian life, and so He says, 'ye must be born again,' and receive a new nature. God's own nature and life imparted to you by faith in Christ will enable you to live the Christ life. The way out of death into life is by the new birth."

Jesus taught Nicodemus, the ruler of the Jews, that night when he came to Him, that the new birth, or the spiritual birth, was a definite experience—apart from which there was no entrance into the kingdom of God. He said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." He was speaking of two entirely different realms of life; the physical realm, entered only by the physical birth, and the spiritual realm, entered only by the spiritual birth. Man first came into this world by the creative act of God and he was made in the image and likeness of God. God formed him out of the earth, breathed into his nostrils the breath of life, and man became a living soul.

It is a somewhat common experience to hear someone who knows your parents remark, "Why, you look exactly like your dad! Your head is shaped like his; your nose is like his and you even talk as he does!" We are born with the nature and in the likeness of our earthly parents, and the only way you can get into this world is to be born into it by natural generation. The only way you can get into the kingdom of God is to be born into it by the regenerating power of the Holy Ghost. We must be born not of corruptible human seed but of incorruptible seed, the Word of God. We must be born

again, not of "the will of the flesh, nor of the will of man, but of God."

James wrote, "Of his own will begat he us with the word of truth." Therefore we conclude that our new birth is entirely the work of the Holy Spirit who carries the Word of God, revealing an atoning Saviour, into our hearts. There our faith lays hold upon it and the contact of the incorruptible seed, the Word, with our faith produces a new life, a new creation.

Oh, the miracle of salvation and regeneration! One moment a man may be a drunkard or a murderer or a self-righteous sinner. The next moment, through faith in Christ, he can be a child of God.

One night I went into a service loving the world with all my heart. When I went out, after my meeting with Christ, I loved Him with all my heart. God had completely transformed my nature and changed the whole course of my life in that act of faith in Christ and what He did for me He can do for anyone who reads this message.

Thank God, there is salvation through faith in Jesus Christ for every man, woman, boy and girl. Someone may ask, "If there is no entrance into the kingdom of God apart from the new birth, then surely the most important thing is that we know we have been born again. How can we know?" How do you know anything? How do you know you were born into the world by natural generation? How do you know that those parents of yours are your father and mother? How do you know when you are sick or well, or whether it is night or day, or winter or summer? You reply, "My God-given intelligence which came to me with my physical birth tells me those things." How do I know when I have been born into the family of God? How do I know when I am a child of God? How do I know when the bondage and defeat of sin has been changed to the joy, peace and victory of Christ? How do I know when the darkness of sin has been exchanged for the light of God in my soul? Listen! My God-given spiritual intelligence enlightened by the Holy Spirit through the Word of God, reveals those things to my heart. His Spirit bears witness with my spirit that I am a child of God, an heir of God and a joint-heir with Jesus Christ.

Paul wrote, "If any man be in Christ [and here is the real test] he is a *new* creature: old things are passed away; behold, all things are become new." The things of sin that I once desired in my heart, that I once loved, I now hate; and the things of God that I once despised I now love with all the passion of my heart. I know that Christ is my Saviour and that I have been born into the family of God. This means a new life, a new spirit, a new mind, a new heart, a new song, a new service and, someday, a new and glorified body, like His own.

We must always remember that our new birth is not the result of our "good" deeds, but of our acceptance of a Person, of our *faith* in a *Person*, the Lord Jesus Christ. A spiritual revival was in progress in a certain great church, and one of the officials made the greatest discovery of his life when he heard the preacher

say one night, "The Gospel brings us not a work to do but a word to believe about a work already done." When he was going home, he said, "Wife, for fifty years I have been working away at the keyhole when the door was open all the time!"

How true that is in the experience of many professing Christians today who are trying to work their way into the kingdom of God when Jesus is saying, "I am the door: by me if any man enter in, he shall be saved." Have you accepted Christ's way to God? Have you been born again? God says, "Ye *must* be born again." This is one of God's imperatives. When God says, "Ye must," that means *ye must.*

This way of life in Christ is a safe way. It is safe because it is the way of light and hope and eternal promise. In the darkness that sin had brought into the world, man lost his way to God and he could not find the way. Jesus, the light of the world, came to light man's way back to God. He said, "I am the light of the world . . . He that believeth in me, though he were dead, yet shall he live," and He is the light of the world today. He also declared, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." I can tell you why nations are trying to destroy each other, why thousands are dying in battle, and why the hearts of men are filled with unbelief, murder, lust and hate. Here is the reason: men love darkness rather than light. "Oh, to have no hope in Jesus, no life, no light in Jesus; oh, to have no hope in Jesus, how dark this world would be!"

The most intense darkness in the world is found in the heart of the individual who has refused to believe on the Lord Jesus Christ. There are only two ways men can take today: the wrong way and the right way; one is the dark way and the other is the light way. There is no light on the road that leads away from Christ, and you take that road to the eternal peril of your soul. Men are taking many roads today. There is the moral road. Those who travel this road are trusting in their morality and their goodness. There is also the religious road, whose travelers have much religion but no salvation and no Saviour. There is the pleasure road. Those who take it have made pleasure their god; they are "lovers of pleasures more than lovers of God." God says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death," and I want to tell you that any road which leads away from Jesus Christ and faith in Him as the only Saviour from sin, leads down, down, down to blackness and doom and eternal destruction, despair and eternal separation from God, but the Christ way leads up and up and up to life and light and glorious, eternal resurrection. This Christ way is safe because we are protected from the power of sin and Satan. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ." Sin always brings death, but Christ will give you life. To travel the Christ way means victory for the Christian, victory over sin every hour, for we are more than conquerors

through Him who loved us. We are saved from the judgment wrath of God. "There is therefore now no condemnation to them which are in Christ Jesus," and the believer "shall not come into condemnation; but is passed from death into life."

I can still see the face of an old colored woman in Spartanburg, South Carolina. We had gone to call on her mistress who was ill when we were conducting a meeting at the Baptist church. We sang several songs, read Scripture, and prayed, and when we left the room, this old colored woman was standing in the doorway, wiping the tears from her eyes with the corner of her gingham apron. I said, "Auntie, do you love the Lord Jesus?" A most wonderful smile broke across her face as she said, "Oh, Missy, de Lawd Jesus is jest wrapped all aroun' me." I have never heard the thought expressed more beautifully than that. We are safe in Christ! He is "wrapped all around" the believer today. We do not need to fear *anything*. As long as we are in Him, we are safe.

This Christ way of life is a glorious way, because we live and walk in fellowship with the Lord of light and glory; because we are in the company of the finest, noblest men and women of earth; because we are following in the trail of the soldiers of the Cross of Christ whose names will never be forgotten. Today we talk much about the wonders of science. Truly, this is a day of scientific wonders, but I can tell you of a wonder far beyond any that science has revealed: the wonder that a sinner—lost, helpless, doomed, under the sentence of death—can be transformed in a moment, in the twinkling of an eye, through simple faith in Jesus Christ, into a child of God, and through the power of His precious atoning blood, made pure enough and holy enough to fellowship with a holy and triune God. That is a wonder to make the angels around the throne of God sing and praise.

One day Charles Lindbergh, then a young man, climbed into his airplane, *The Spirit of St. Louis*, and started out across the ocean. People everywhere said that he would not have a successful trip, but would sacrifice his life to the cause of aviation. Suddenly, however, the news was flashed around the world that Lindbergh had arrived at the airport outside the city of Paris, and he was safe and unharmed! What happened? He was invited into the company of kings and princes, the leaders of earth. He sat at their council tables; he rode in their automobiles. Nothing was too good for Charles Lindbergh because he had made a successful trip across the ocean.

Listen. One night when I was away from God, dead in trespasses and sins, I heard the call of His blessed voice and I made a trip, down an aisle to a little altar, and I knelt in humble penitence at the feet of Jesus Christ and I cried out of the depths of my soul, "God, be merciful to me a sinner, and save me for Jesus' sake." That night He washed me in His precious blood and I entered into fellowship with the eternal God and my Saviour Jesus Christ. The Holy Spirit of God, the Third Person of the Trinity, came to in-

dwell my heart and life, and I have been walking and talking with Him since, for I believed God's Word that night and I passed from death into life. Thank God, that can be your experience, too, and if you know nothing of the power of His saving grace, let me plead with you, at this moment, to fall on your face before Him and call upon God for Christ's sake to forgive your sins. That moment you will know His peace, and if one of you who is reading this message does not know Him, I plead with you *now* to open the door of your heart and by faith receive Jesus Christ as your Saviour and Lord.

"Thou Art . . . Thou Shalt Be"

By HERBERT E. EBERHARDT
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TEXTS: *Thou art Simon . . . thou shalt be called Cephas* (John 1:42). *When thou art converted, strengthen thy brethren* (Luke 22:32).

Thou art Peter [*Petros*], *and upon this rock* [*Petra*] *I will build my church* (Matthew 16:18).

In these three brief passages from the Word of God we find the biography of the most human character in the New Testament. The expression "thou art" found in Matthew 16:18 is significantly different from that in John 1:42. The change is the result of the transformation indicated in Luke 22:32. Both the first and second statements are prophetic, predicting the ultimate change in the heart and life of Peter. The third indicates the fulfillment of that prophecy of regeneration, though Peter was yet to deny his Lord three times and even to curse in his vehement statement, "I know not the man," and though in the same chapter (Matthew 16) the Lord said to Peter, "Get thee behind me, Satan." In spite of this fact, however, Jesus said of him, "Thou art Peter [Petros, the rock predicted in John 1:42], and upon this rock [Petra] I will build my church."

Upon what, then, did our Lord base the claim that His original prediction regarding Peter's change had now been fulfilled? Was it not upon the fact that Peter had confessed Jesus as Lord: *"Thou art . . . the Son of the living God"!* Is not this the basis of all conversion, the one means of regeneration, the key to Matthew 16:18? (See Matthew 10:32; Luke 12:8; Acts 8:37; I John 4:2.)

"Thou art . . . thou shalt be." This is the summary of Peter's biography. Even his name indicates that fact. "Simon" refers to "the old man"; "Peter" indicates "the new man." Peter is one of the few Bible characters with a double name, and both names are significant.

We have also in this formula, or statement, the biography of every Christian: "Thou art . . . thou shalt be." We have here also the secret or heart of the work of the rescue mission. The mission must ever look upon sinful men through the eyes of Jesus, seeing their worst but looking beyond and seeing their best, visualizing what they may become by likewise confessing Christ as the Son of God. "Thou art . . . thou shalt be."

Let us consider the first great truth: "Thou art." Jesus, meeting Peter for the first time, quickly appraised him, and turned the X-

ray of the Divine Spirit upon Simon's character. The Lord knew his weakness, his impetuous boasting, his profanity as a rough, rugged fisherman. He saw it all: "Thou art Simon." But He loved him none the less, and immediately foretold better things for him.

As He knew Peter so He knows us—our frailties and unworthiness —but He loves us nevertheless. He saw Jerry McAuley, a drunkard, just out of prison, caught in the flotsam of the Bowery: "Thou art Jerry McAuley." Out of him He made one of America's great mission workers. In 1873, he established the oldest rescue mission in this country, the well-known Jerry McAuley Water Street Mission of New York City, and ten years later he founded the Jerry McAuley Cremorne Mission of the same city. Both are large, successful missions which are operating today in that great metropolis.

Jesus saw John Callahan, a wayward orphan, a vagabond, a wandering drunkard, driven from city to city: "That art John Callahan." He made of him a twice-born man, and sent him back as chaplain of the Tombs, the very prison where he had once been confined.

Christ saw Mel Trotter, one of the world's worst drunkards, deep in sin: "Thou art Mel Trotter." He became, through God's grace, one of history's most successful mission superintendents.

He saw John McIntyre sleeping in an alley: "Thou art John McIntyre." From the muck and mire of sin's swamp there arose the water lily of a redeemed life. For fifty years McIntyre directed the work of one of America's largest missions.

"Thou art." When we look upon the last, the least and the lost wandering on our streets, let us never lose that prophetic insight possessed by our Lord, who saw in them, as in Simon, the possibilities of grace.

The second great truth is: "Thou shalt be." Today we need—and need sorely—more emphasis upon this branch of prophecy. Too many Christians today are more interested in the prophecy of the Antichrist or the future of Russia than they are in the prophecy of regeneration and the future of lost men! Both interests are essential, but we need *more* emphasis today upon the Lord's prophetic insight into the possibilities of redeemed human life. Who today would have chosen a man like Simon—rough, profane, vacillating Simon—for a position in the Church? How quick we are to excommunicate such a man! That our Lord's faith was justified is shown by the fact that Peter became the first great evangelist and that three thousand were converted under his first sermon. Indeed, it became literally true that the Lord built His Church "upon this rock," for Peter's first message was used of God after Pentecost to open the doors of the Church. Three thousand were "added to the church daily" as they were "saved" (Acts 2:47). Not Peter, but the Lord Jesus Christ, whom the apostle fearlessly proclaimed, was that Rock.

On our streets today are the unsaved Simons who when converted will become our future evangelists, ministers and mission superintendents.

"Thou shalt be." Let this be the theme and inspiration of our work! A crippled orphan on the streets of Cincinnati, through the miracle of grace in a rescue mission, became the founder and superintendent of a great orphanage in the South. A Modernistic college professor, taking postgraduate work in Chicago University, through the ministry of Pacific Garden Mission, became one of the leading evangelists and Christian editors of our day.

Hallelujah! what a Saviour
Who can take a poor lost sinner,
Lift him from the miry clay
And set him free;
I will ever tell the story,
Shouting glory, glory, glory!
Hallelujah! Jesus ransomed me.

If there is any doubt in your mind regarding the power of the Gospel, go to the rescue mission and see these modern miracles of the redeeming blood—the book of Acts of 1944. A Chicago church worker, seeing a film showing the work of the American Bible Society which included a scene at the mission mourners' bench, remarked, "Oh, I didn't know anyone was being saved any more."

Thank God, men are being saved today! "Thou art . . . thou shalt be," is still true when the Lord Jesus Christ is exalted. At the Massachusetts Institute of Technology we were privileged to see one of man's modern marvels of science, called by some "the atom smasher" and properly known as a Van de Graff generator. Three stories high, it builds up an enormous voltage which is then focused upon some substance, making it radioactive, or actually transforming it into another substance. God has a greater transforming force. His "atom smasher" is the Holy Word of God, focusing all the powers of heaven upon the human soul and transforming it into a "new creation"—from Simon to Peter. Where that Word is used, miracles follow and men are transformed.

In Washington, D. C., there are three memorials to such twice-born men. One is the window in the National Cathedral memorializing John McIntyre of Philadelphia. The second is a beautiful new neon sign over the entrance to the Gospel Mission of that city. This sign, on which are the words "Jesus Saves," was presented by a Washington church in memory of the successful teacher of their men's Bible class, an attorney who had lost his way and later was redeemed and restored in that rescue mission. The third is the imposing new addition to the Central Union Mission of our capital. The words "John Bennett Memorial" are carved on the stone entrance on Indiana Avenue. John Bennett, its superintendent for more than twenty years, was "born again" in the famous Jerry McAuley Mission of New York City after years spent in the depths of sin, and did a marvelous work in our nation's first city, conducting a great downtown work, a large farm and a children's emergency home and camp. What a profit from the life of one redeemed man!

In our nation's capital are these three worthy tokens of the power and practical results of the ministry of our blessed Lord exemplified in the life and work of Peter and perpetuated today in multitudes of other mended lives. The keys of the kingdom have opened new realms to the lost. So in the rescue missions today the day of miracles is far from past. Similarly, in your life, sinner friend, there may be and can be a great miracle and a new life. You may be "born from above." "Believe on the Lord Jesus Christ, and thou shalt be saved." "Thou art . . . thou shalt be," by the grace of God.

The Obedience That Pays

By V. RAYMOND EDMAN
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TEXT: *From this day will I bless you* (Haggai 2:19).

This promise intrigues me because of its promise of divine blessing and its definite statement as to the time element. The Old Testament prophets are very interesting and stimulating to me. Their messages, given by inspiration of God's Spirit for their contemporaries, have prophetical messages for our day, to be sure, but they also place a much-needed emphasis on great spiritual principles and practical, everyday godliness. The Prophet Haggai is not an exception to that rule.

We find the problem of his prophecy stated in verse 4 of the first chapter. "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" A remnant had returned from the captivity in Babylon and had started to rebuild their ruined homeland. Despite their lip protestation of attachment to God's house, they had begun to look out for their own interests first by building for themselves. Thereafter they sought to rationalize their procedure by saying, "The time has not come . . . that the Lord's house should be built" (1:2).

That problem is always with us. We want to save our lives, not lose them; we want to promote self-interest, not in bold outline, but in a semblance of self-denial. We want to appear wholly consecrated to our Lord, and yet underneath we want to live for self. We cannot do it. The Spirit of God searches out our hearts as truly as He did long ago through the burning messages of Haggai.

The principle of the promised blessing is found in 1:8: "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." The Most High was asking them first to build His house, and thereafter there would be provision for them. They had tried the reverse of that procedure and had found their material and spiritual loss, as indicated in verse 6: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." Our natural hearts and minds would make us as foolish as those pioneers of the restoration, unless we learn the absolute principle of "God first."

God has sought to impress that lesson upon His children in many ways and in many illustrations. The patriarch Abraham—who by faith could leave his homeland and sojourn with his Heavenly Friend

unto a land that afterward he should inherit—who could give his nephew, Lot, first choice as to fields for flocks and herds—who could behold the myriad of stars in the darkness of the night and believe that God had promised him, "So shall thy seed be"—that Abraham had to learn by experience that God must be first in all his considerations. The acid test was the obedience that brought him and Isaac, the son of promise, to Mount Moriah and its altar of sacrifice. There God could say, "By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed . . . and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Genesis 22:16-18).

The widow of Zarephath also learned that divine principle when she was asked first to prepare for God's service. Elijah was not selfish, but he was seeking to test her obedience and promised that "the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (I Kings 17:14). The Lord Jesus Christ summarized this teaching in His statement, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

"God first" refers not only to our lives in general but also to their details. Does God have priority in the use of our time? Have you ever considered tithing your time, that is, taking at least one-tenth of your waking hours for the study of His Word and His glad service? The doctors say that we should allow eight hours for rest, but a tithe of the remaining sixteen hours of the day would give us an hour and a half for God's Word, the secret place of prayer and His service. It means "God first" in the use of our strength which has been entrusted to us. It means "God first" in the material resources committed to our stewardship. It means "God first" in every consideration of life. From the day that the remnant began to put "God first" in thought and practice there was the blessing of God upon them.

To be sure, He pointed out to them the apparent contradiction in nature. Their consecration was made in the springtime, and they would have to answer "No" to His question "Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth" (2:19). Nevertheless, from that moment of consecration they were under the blessing of God. That was true of Abraham, of the widow, and of countless others. A Wheaton student heard my challenge to tithe his time. Long afterward he told me his life had been different since he obeyed. Another lad became a consistent tither after hearing a message based on the passage from Scripture "of all that thou shalt give me I will surely give the tenth unto thee" (Genesis 28:22). Though he had but a few coins in his pocket at the moment and the school year was about to begin, he began to obey and at that instant the bless-

ing of God began. He completed his schoolwork without indebtedness, and writes to me from the battlefields of Sicily and Italy to say that God is still his strength and stay.

A pastor became hungry for God and was burdened with the need of his people. He began to take time in the night to wait upon the Lord and from that time began the blessing of God. A businessman became hungry for the Word of God and began to rise earlier in the morning that he might have time to be alone with his Bible. From that time his life began to be deeper, richer, sweeter. Hudson Taylor met God on the sands of Brighton Beach and dedicated all to Him without reserve. From that moment God began to build the China Inland Mission though Hudson Taylor had only fifty dollars in his possession.

What does this challenge mean to you and to me if it does not call us today to apply the principle of "God first" to every detail of our lives and to find "from this day will I bless you"?

The Discipline of Distinction

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TEXT: *Thou shalt not be afraid . . . for the destruction that wasteth at noonday* (Psalm 91:5, 6).

There is a discipline of light as well as of darkness, of delight as well as of difficulty, of ease as well as of adversity, of distinction as well as of obscurity. Without doubt, we are more familiar with the "terror by night" and "the pestilence that walketh in darkness": the dangers of discouragement and defeatism that can destroy a man's effectiveness in the service of God. The dangers of distinction are more subtle than those of obscurity, and therefore call for stronger discipline. Most of you have had considerable experience in the Lord's work, and therefore you may be somewhat astonished when I suggest to you that the dangers before you in the Lord's service are greater than those which you have hitherto encountered and overcome.

Let us turn to one biography in the Old Testament by way of illustration. To be sure, one could refer to many others, where the same principles can be observed in action, but one will suffice for our cause. We refer to King Asa, whose life story is compassed in the brief biography contained in II Chronicles 14-16.

In recounting this familiar story, I am entranced anew with the spirit of youth. How courageous, unassuming, unafraid and earnest! In his early days King Asa made strenuous efforts to prepare his people and himself, saying, "Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the Lord our God, we have sought him, and he hath given us rest on every side" (14:7). One of the delights of the teaching profession is to see the young people who devote themselves unremittingly to the opportunity they have to prepare for God's glad service. Some do not attain that high standard, to be sure, and are to us a source of apprehension; but many are a great pride and joy to us.

Youth is marked by indomitable faith. Although his land was invaded by a vast horde of Ethiopians armed with pitiless chariots (the tanks of that day), Asa turned instinctively and intuitively to his real source of help. Few prayers recorded in Holy Writ are more inspiring and importunate. Read his words again: "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our

God; let not man prevail against thee" (14:11). The outcome of such faith is not difficult to discern, for a great victory was won, with much spoil for King Asa and his people. Youth may be more reckless than old age, but very often it is more trusting and obedient.

In its enthusiasm for the things of God, youth is willing to separate itself from every idol and stumblingblock in order that it may first seek God and His righteousness. When admonished to turn away from idolatry and encouraged by the prophet's word, "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded" (15:7), the young king "put away the abominable idols out of all the land of Judah and Benjamin . . . and renewed the altar of the Lord" (15:8). With reason "they fell to him out of Israel in abundance, when they saw that the Lord his God was with him" (15:9). Youth on fire for God is contagious and inspiring to others, and can accomplish much for the glory of God.

Middle life and later years can be marked by contrast to earlier experience, as we see in the later career of King Asa. After God had given him long rest and much treasure there came other challenges to his faith (16:1). Immediately we expect the record to relate that, as in the days of his youth, Asa cried unto the Lord his God, who in turn won for him a tremendous triumph. What tragedy, therefore, is written into the inspired historical statement: "Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house" (16:2), to give to a heathen king in return for his help. Gone were the days of trust and consequent triumph, of prayer that prevails, and the humility that precedes honor!

The story may not seem true to human experience, but tragically it is so. There are pastors in our land whose resources during youth were solely in the risen Saviour, but in later years they have substituted personality for the power of the Holy Spirit, biography for God's Book, work for prayer, self-interest for the glory of God. Like King Asa they seem to have temporary success (16:5, 6), but when rebuked for not trusting wholly in God and preaching the simple Gospel in power and demonstration of the Spirit of God, they, like Asa, become angry and impatient with others. On occasion there is one whose latter days are marked by the tragedy of Asa who "sought not to the Lord" (16:12).

In the days to come let us not, amid prosperity, fail to exercise the discipline of distinction and maintain the faith, obedience and separation unto God which marked our early days in God's service. If we are humble and obedient we need not fear "the destruction that wasteth at noonday."

Witnesses for Christ

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TEXT: *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth* (Acts 1:8).

This is one of the greatest texts in the book of Acts. Indeed, I believe that it is the key to the entire book. I believe that this text suggests the plan that the author used to write the book of Acts; that is, that chapters 1 to 7 in general tell the witness of the early Church in Jerusalem, that chapters 8 through 12 tell of the witness of the early Church in a somewhat larger area—Judaea and Samaria—and that chapters 13 through 28 tell how the early Christians carried the Gospel to Rome on its way "unto the uttermost part of the earth."

But this text, Acts 1:8, calls for our special attention in this message. The King James Version says, "And ye shall be witnesses unto me." The American Standard Version reads "my witnesses." In this message I want to talk to you about being His witnesses—witnesses for Christ. There may be some of us who are a bit discouraged as we think about soul-winning—but all of us can do the witnessing and then leave the results with God. Surely our passion, with Paul of old, is that we "might by all means save some" (I Corinthians 9:22). We are committed to the task of winning men to Christ.

The word here is "witnesses." The Greek word is "martyrs." The word comes from the verb root meaning "to affirm that one has seen, heard or experienced something." My father is a lawyer, and if I were to ask him the requirements of a witness that he would want to testify in behalf of one of his clients before a judge or a jury, I am sure that he would name at least three requirements. He would say that a witness must—

1. Know something.
2. Say something.
3. Be something.

I am sure that these requirements apply also to being witnesses for Christ.

I. THE WITNESS FOR CHRIST MUST KNOW SOMETHING

What must the witness for Christ know? I am sure that I could not enumerate in this message everything he must know, but I

think that I can suggest to you some of the things which he ought to know.

I am sure that you will agree that a witness for Christ must by the very nature of the case *know Jesus Christ as his Lord and Saviour.* He must have had a very definite and personal experience with Him. Sometimes we take this for granted, but we can never afford to do this. Once I stopped for a boy who was hitchhiking. As we drove along together I asked him if he were a Christian, and he replied, "Why, naturally!" I said, "Oh, no, you're not!" With a puzzled expression he asked me why I said that, and I answered that it was the most unnatural thing in all the world to be a Christian. No one is naturally a Christian. He must be *born* a Christian. Paul, in writing to the Christians at Ephesus, reminded them that they "were by nature the children of wrath, even as others" (Ephesians 2:3). Even to Nicodemus Jesus said "Marvel not that I said unto thee, Ye must be born again" (John 3:7).

I suggest further that the one who would be a witness for Christ *must know the way of salvation.* To put down in a few words what the way of salvation is presents certain difficulties, but I personally think that the little tract "Four Things God Wants You to Know" does this extremely well. The witness should know the wording verbatim of each of the texts in this tract, and he should know the exact location of these texts. He should know other texts as well, but he ought to know these as a minimum, and be able to explain simply their meaning.

I am sure also that you will agree with me when I say that the witness for Christ *should know people.* We all know people. But perhaps one of you would say, "He does not mean merely to be acquainted with people. He means more than knowing their names and their faces. Knowing them is far more than that." The person would be right. I do mean more than that—much more than that. How can I tell what knowing people means? Men spend their lives trying to tell others how to know and understand people, and how to be known and understood rightly by them. How, then, can I do more than merely stress the importance of thoroughly knowing and understanding people—all people—everywhere? Dr Trumbull exhibited his knowledge of human nature to the man who repeatedly offered him a drink of liquor. Finally the man asked Dr. Trumbull if he ever drank. Dr. Trumbull, of course, said that he did not. Then the man replied, "I suppose you think I am a pretty rough fellow." But Dr. Trumbull answered, "On the contrary, I think you are a very generous chap, but I do not think your drinking is the best thing about you." At that the man confessed that he had gone to New York and had formed evil companionships, and from that point it was not difficult for Dr. Trumbull to direct the conversation to spiritual matters.

When a preacher talked to a lady about accepting Christ, she confided that she was waiting until her husband accepted Christ to confess Him. She further said that her husband did not have

patience with preachers. Then she told the pastor that her husband, Jim, had told her to tell the minister that if he really wanted to see her husband he must come where Jim was. "Where is your husband now?" the clergyman asked. "Why, you had better not go just now, for he is working on the steeple of the new church down the way," was the reply. But the minister was taking Jim at his word, and he went to the church and inquired for Jim. The foreman said that he would have to call Jim down, for he was working at the top of a steeple—some two hundred feet in the air. However, the pastor insisted upon climbing the ladders, and he found Jim. After a few minutes of satisfactory conversation, the pastor descended the ladders and continued the afternoon's schedule of visits. On the next Sunday, while the closing hymn was being sung, Jim made a stand for Christ and became a member of the church. Thereafter he was known as an earnest Christian man. His friends wondered a little at the change in his life; but the only explanation he would give was this: "The preacher who'll climb two hundred feet of ladders to call on me can have me every time!"

To know people, one must go where the people are. Dr. Trumbull used to tell the familiar story of the lost horse. The entire village had tried to find the horse, but had failed. Finally, a youth who was thought to be somewhat feeble-minded, led the horse home. Upon being plied with questions as to how he had done what everyone else had failed to do, he quietly explained. He had first ascertained where the horse had last been seen. "Then I went there," he said, "and I just said to myself, 'Now, if I were a horse, where would I go?' And I went there, and there was the horse."

One of the greatest truths I have learned about others with regard to talking to them about Christ is this: people are friendly. That is a great axiom. It will keep one from talking to others with a chip on his shoulder. If we remember this fact, it will keep us from argument. Indeed, we must remember that we may win arguments but we may lose souls! Let us make a resolute refusal to argue. Jesus said, "Agree with thine adversary quickly," and Dale Carnegie says that the only way to win an argument is to avoid it. "Avoid the acute angle," he warns.

There is one other phase of knowledge which the witness for Christ must possess. He must know the leadership of the Holy Spirit. This was what Philip experienced when he went to speak with the Ethiopian eunuch.

II. THE WITNESS FOR CHRIST MUST SAY SOMETHING

A few years ago a bootlegger in the town where I was pastor was indicted. He was notoriously brazen in the conduct of his nefarious business, and what he did was known to the people throughout the community. Only two members of the community were asked to testify at the trial. These two had a store adjacent to his headquarters. They were afraid to testify, and so I asked my parishioners and the people of the other church in the community to join with me

as a moral protest committee. They were not obligated to testify at the trial, but I asked them to go with me to give needed moral support to the two Christian people who operated the store. I was shocked by the result. I discovered that suddenly the people of the town and of the churches had forgotten everything they had known about this bootlegger! This attitude is like our efforts to win people to Christ. We are afraid to speak the word that needs to be spoken for Christ.

To be sure, at times it is exceedingly difficult to witness for our Saviour. I assisted at a revival meeting in a town of approximately seven hundred on the edge of the blue grass country in Kentucky. The evangelist was a fiery young man from Arkansas. I was to help with the music. We had a promising beginning on Monday night, and stayed at a hotel which was occupied only by the caretakers. We were to take our breakfast at a little lunchroom in the town. The first morning we did not go, but when we found that the people who operated the lunchroom had made plans to entertain us and were disappointed by our failure to appear, we promised that the next morning we would surely be there. The next morning, as we had promised, we went to the little restaurant, and immediately after we had seated ourselves in a booth, a woman seated herself on one of the stools beside the counter and said, "A bottle of beer and a package of Luckies." This enraged my friend from Arkansas who was preaching, and that night he attacked that beer parlor where we were supposed to eat our breakfasts. He was harsh. He was vitriolic. The result was that the lady whose husband operated the lunchroom refused to work in it. She was a member of the church where we were conducting the services. The daughters likewise refused to help their father. The poor fellow was in a difficult situation. Finally the wife and daughters agreed to serve meals, but they refused to sell the beer. He would have to do that.

Well, as you can imagine, the episode aroused considerable interest and helped to advertise the revival. On the morning of the last day of the meetings I awoke early and felt strangely compelled to go to speak to the lunchroom owner about Christ. I reasoned that the preacher had talked *about* him from the platform, but had never once talked *with* him personally about the Lord Jesus Christ. I put the idea out of my mind and slept once more. Again I was awakened, and again I said, "I'm too tired. I have been in meetings now for weeks and weeks on end, and surely it is too much for me to spend my valuable energy to go to talk with the operator of a beer joint." But I could not sleep, and finally I promised myself and my Lord that if I got out of bed and ate my breakfast soon enough I would see this man before going to the morning service. Fortunately, I could adjust matters so as to keep myself from going! I thought it was a safe promise. I won. Because I failed to perform my duties in time, I did not have to go to talk with the man.

But I felt uncomfortable about it, and after the morning service, when we had gone to a home a little distance in the country, I told

the people at the table of my strange experience. I knew that I ought to make an effort to talk to this man, and I declared that if I could possibly do it, I would see him that afternoon. Soon after dinner we drove back into town, and with a prayer on my lips that God would let me see the man alone, I went to the lunchroom. The pastor saw the man and said, "There's your man." I went up to him, extended my hand, and said, "My name's Warren Filkin, and I owe you an apology." "You owe me an apology?" I did not know whether I had seen him before. At any rate, I explained to him that I owed him an apology for being afraid to come to talk to him, and that I thought he deserved a personal word after being attacked from the platform by the evangelist from Arkansas. He appreciated my visit, invited me to have a cold drink, and told me that whenever I was in town I was welcome to come in and have anything I wanted to eat and it would cost me nothing. I was gratified.

A year later I returned to the town, this time to preach at evangelistic meetings. My friend was no longer the owner of the beer parlor, but was a distributor for a soft drink company. He had a gasoline pump for his trucks, and told the pastor and me that he would sell us gasoline at wholesale cost. This brought us to his place of business several times during the meetings. He was cordial to me, and I felt then and there that if I had not gone to talk with him the last day of the revival held the year before I would never have been able to face him.

You will be glad to know that this leader of the underworld of this community accepted Christ before the meetings closed. I have told you this story to emphasize that we must say something—must speak to those who are difficult to approach regarding their relationship to the Saviour.

Shall we whose souls are lighted
With wisdom from on high—
Shall we, to men benighted,
The lamp of life deny?

On one occasion someone came to Charles M. Alexander and said, "I don't like the way you do personal work." "Well, I don't, either. How do you do it?" Mr. Alexander asked. "Well, I don't do any," the other man answered. Then Mr. Alexander said, "Well, I like the way I do it better than the way you don't do it."

III. THE WITNESS FOR CHRIST MUST BE SOMETHING

The character of the witness has a definite relationship to the reception of his testimony. This is true in a court of law. If the witness has a bad reputation, the opposing side can undermine the testimony on the basis of the lack of integrity of the witness. The same is true regarding our witnessing for Christ. The old story about the rich man who went to the country to fish, with all of the most up-to-date equipment, is pertinent here. He failed to catch one fish, whereas a little fellow with a crooked stick, a piece of kite string for a line and a cheap hook caught one fish after another.

When the little fellow assembled his equipment before leaving for home, the rich man from the city asked the little fellow why he had caught many fish and he himself had caught none. After the man from the city had assured the little fellow that he would not become angry, the boy said, "Well, Mister, I'll tell you why you don't catch any fish. It's because the fish see you." I wonder if this is not true of our witnessing for Christ. "The fish see us." We read in II Corinthians 3:2 that we are Christ's epistles, "known and read of all men." Someone wrote:

You are writing a gospel,
A chapter each day,
By the deeds that you do,
And the things that you say.
Men are reading your writing,
Whether faithless or true,
Say, what is the gospel
According to you?

Annie Johnson Flint has expressed the same idea in her poem "The World's Bible":*

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongue
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed.
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print be blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

* (Used by permission of Evangelical Publishers, Toronto and New York.)

The Call of Isaiah

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TEXT: Isaiah 6:1-8

G. Campbell Morgan has written a book entitled "Great Chapters of the Bible." Were I to discuss the "Great Chapters from Isaiah" I would have to speak of Isaiah 1, which someone has called "The Great Arraignment," and chapter 2, which contains the promise that men one day will "beat their swords into plowshares, and their spears into pruninghooks" and that "nation shall not lift up sword against nation, neither shall they learn war any more"—the day when the dreams and hopes of men for world peace will be realized.

I am sure that I would have to include also chapter 5, with its parable of Jehovah's vineyard, and chapter 9, with its glorious promise found in verses 6 and 7. I must also include chapter 11, with its picture of the millennial kingdom, and chapter 26, with its great promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Furthermore, I am sure that I would want to include chapter 40, which tells about the greatness of God and calls men to rest in Him, for Isaiah says that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (40:31). I would be sure to mention the great sermon passages in Isaiah 42, 49, 50 and 52:13-53:12—the Calvary of the Old Testament.

I must not omit chapter 55, the great invitation chapter of Isaiah, and chapter 61, to which Jesus turned in the synagogue at Nazareth, when He had opened the book and found the place where it was written, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord" (Isaiah 61:1, 2; Luke 4:18, 19), and then chapter 66, with its promise of a new heaven and a new earth (66:22).

I have not mentioned one of the greatest chapters of all—that which is in many respects the key chapter to the life and work of the

great prophet, the contemporary of Amos, Hosea and Micah. I refer to chapter 6. Let us read this passage:

> *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.*
>
> *Above him stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.*
>
> *And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.*
>
> *And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.*
>
> *Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.*
>
> *Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:*
>
> *And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.*
>
> *Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.*

There are three phases of Isaiah's call, as I understand it, set forth in this passage. I see here, first, Isaiah's vision of God; second, his vision of self; and third, his vision of service.

I. A VISION OF GOD (6:1-4)

You will notice that Isaiah had this experience in the "year that king Uzziah died." That was a pivotal year in his life. We often date certain events and experiences in our lives by other events of the same year.

When I was five years old my father took me to Washington and New York. When I was five years old my baby sister was born. When I was five years old a friend with whom I was staying gave me a bandana handkerchief with Teddy Roosevelt's picture on it.

I have a friend who says that 1937 was his great year. That, he says, was the year of the flood. It was the year he was saved. It was the year he resigned his position as guitarist on a radio program sponsored by a brewery. It was the year he married. It was the year he started to sing in revival meetings. It was the year he came to the Moody Bible Institute. He had many other significant experiences in 1937.

Similarly, Isaiah said, "In the year that king Uzziah died I saw the Lord . . . "

Uzziah was his great hero. I have had a teacher, Dr. John R. Sampey, a great scholar and man of God, who enjoys talking about a great Southerner to whom he refers affectionately as a "Christian gentleman, Christian general and Christian statesman—my great hero, General Robert E. Lee." What General Robert E. Lee is to Dr. Sampey I am sure that Uzziah was to young Isaiah. Uzziah was a great king in spite of his faults. He was Isaiah's great hope for the Southern Kingdom of Judah. The Northern Kingdom of Israel was experiencing terrible days—days of bloodshed and debauchery—when men sold the righteous for silver and the needy for a pair of shoes; when men panted after the dust on a man's head; that is, they would do anything to make a dollar. These were days when, as Hosea said, "blood touches blood"—days when scarcely a king died a natural death.

Uzziah was the strong man of both kingdoms in this terrible period of immorality, political decay and religious decline. He promoted agriculture and animal husbandry, and helped his people in many ways. It was a great shock to Isaiah when Uzziah, in whom he had placed his hopes for temporal blessing, died.

It was in the year that Uzziah died that Isaiah said he "saw also the Lord." Isaiah was never the same after that experience. How does he describe the God whom he saw? He says that He was "upon a throne." That is, He was sovereign. He says He was "high and lifted up"; that emphasizes His majesty. He says three times that He was holy, which emphasizes that phase of God's nature. He says He was King, which emphasizes His royalty and the awfulness of His presence. He says that He spoke (verse 8), which reminds us that He has spoken through the years and that He still speaks, as the author of Hebrews declares in Hebrews 1:1.

This was a tremendous experience in Isaiah's life, and in the words of the old Negro spiritual he could say,

I know de Lawd,
I know de Lawd,
I know de Lawd
Hab laid His han's on me.

II. A VISION OF SELF (verse 5)

Listen to Isaiah as he says, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

This was the natural result of the dark against the bright, the black against the white. He had seen his own sin in all its vileness, and he declared, "I am a man of unclean lips," and the people were like him (cf. Hosea 4:9).

Notice his reverence: "Mine eyes have seen the King." This led to his cleansing. Job had a similar experience (Job 42:5, 6).

We read also, "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off

the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (verses 6, 7).

I know something of what Isaiah experienced, although Isaiah may have seen this in a vision. I know something about fire on the lips.

A few years ago I was helping to conduct a revival meeting in Sandy Hook, Kentucky. In those days I used an object lesson which I considered unique. I used it to illustrate the text, "Can a man take fire in his bosom, and his clothes not be burned?" (Proverbs 6:27). In a small metal saucepan I placed some raisins. On these I poured some pure grain alcohol and set them afire. Then I put one of these burning raisins on a fork and pretended to eat fire. Of course, just before I put the raisin in my mouth I blew out the flame and ate the raisin.

On this occasion, however, I found that the raisins were hard. I had not performed the experiment for several months. As you have surmised, Sandy Hook was somewhat off the beaten track, and there was not a drugstore in the county. A family in the town kindly opened their home to us, and just before the service that night I had gone out into the kitchen to get a fork. Never in my life had I seen so many blunt forks with turned-up prongs! I had selected the best one I could find, however, before I went to the tent where we were holding the meeting.

I poured the raisins out of the box into the pan. They were so hard they sounded like hail on a tin roof! Then I poured in the grain alcohol and applied a match to the raisins. The flame blazed brightly, and I began my attempt to put one of the raisins on the fork. However, the raisins were hard and the prongs of the fork were blunt. Every time I tried to pick up one of those raisins, it eluded me.

I finally succeeded, and with a victorious gesture I lifted the raisin, aflame on the end of the fork, from the pan. I brought it close to my mouth; I expelled a little air, and the flame went out of the raisin—but the fork did not understand. In the time it had taken me to pick up a raisin, that fork had become extremely hot. My lips bore the marks of the prongs of that fork for two weeks. By the way, I am not doing that object lesson any more! But I know something of what Isaiah experienced when the Lord came and purged his sin with fire.

Someone has outlined this experience of Isaiah as follows: Conviction, Contrition, Conversion, Confession, Cleansing and Consecration.

Another has spoken of the "Woe" of conviction; the "Lo" of cleansing and the "Go" of service.

In this passage are the four steps in a soul's experience:

1. *Revelation*
   Isaiah saw God in His majesty and might.
2. *Prostration*
   He saw his own unworthiness and his distance from God.
3. *Purification*
   God's cleansing touch brought full purification.
4. *Consecration*
   Without reservation he offered himself on God's altar for service (Dr. Kyle M. Yates).

This leads to the third phase of Isaiah's call. He had had a vision of God, a vision of self and finally he received a vision of service.

III. A VISION OF SERVICE (verse 8)

> *Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.*

Notice that he had a personal call from the Lord, and he made an immediate, personal and definite response.

IV. LESSONS FROM ISAIAH'S EXPERIENCE

What lessons of value may we glean from this wonderful experience of the young Prophet Isaiah? I am sure that there are several you will want to consider with me as we think about this experience.

1. I am sure you will agree with me that men still need to see God. They still need to see the God that Isaiah saw, the God who is King, the God who is holy, the God who is powerful.

Some time ago I discovered a poem about God which struck a responsive chord in my experience:

THERE ALWAYS WILL BE GOD

They cannot shell His temple,
Nor dynamite His throne;
They cannot bomb His city,
Nor rob Him of His own.

They cannot take Him captive,
Nor strike Him deaf and blind,
Nor starve Him to surrender,
Nor make Him change His mind.

They cannot cause Him panic,
Nor cut off His supplies;
They cannot take His kingdom,
Nor hurt Him with their lies.

Though all the world be shattered,
His truth remains the same,
His righteous laws still potent,
And "Father" still His Name.

Though we face war and struggle
And feel their goad and rod,
We know above confusion
There always will be God.
— ALBERT LEONARD MURRAY.

2. I am sure you will agree with me that as men see God, they see themselves as God sees them. We today need to see ourselves as God sees us. Robert Burns said,

O wad some pow'r the giftie gie us,
To see oursel's as ithers see us!

It is extremely difficult for us to see ourselves. "Oh," you say, "there are mirrors in which we can look." But let me remind you that we do not really see ourselves when we look in a mirror, and we do not hear ourselves when we talk.

When I have pictures taken, I bring the prints home, show them to my wife and children, and in horror exclaim, "Why do *I* look like that?" They always insist that I look like the picture. I do not truly see myself when I look in a mirror, and I do not see myself until I see my photograph.

Some time ago I made a radio transcription and had the control man play a bit of the record so that I could hear it. There were several others in the studio, and I asked, "Do I sound like that?" They assured me that I did. For the first time in my life I really heard myself talk!

The only way for a person to really see himself as God sees him is to see himself in God's presence, as the black against the white and the dark against the bright. As I said, Isaiah was never the same after this experience, and I think this was the background of his statement in Isaiah 55:8, 9:

> *For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.*
>
> *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

3. We need the cleansing which he experienced: personal cleansing. It costs to submit ourselves to the cleansing of God; but I bear you record, my friends, it is worth the price. If we are to be a blessing to the world around us, we must have cleansing from heaven.

4. In view of the fact that God still calls and that men are called upon to answer God's call to a needy world, if a man is to count for the most for God, he must hear the call of God and submit himself personally and definitely to Him. Like Isaiah of old, he must say: "Here am I; send me." There is no room for him to say, "Here

am I; send my wife," or "Here am I; send my sister." As the Negro sings:

It's me, it's me, it's me, O Lord,
Standing in the need of prayer.

He must say, "Here am I; send *me.*" His answer to God must be personal, direct, definite, deep. "Here am I; send me."

Hear the Lord of harvest sweetly calling,
"Who will go and work for Me today?
Who will bring to Me the lost and dying?
Who will point them to the narrow way?"

Speak, my Lord, speak, my Lord,
Speak, and I'll be quick to answer Thee;
Speak, my Lord, speak, my Lord,
Speak, and I will answer, "Lord, send me."

When the coal of fire touched the prophet,
Making him as pure as pure could be,
When the voice of God said, "Who'll go for us?"
Then he answered, "Here am I, send me."

Soon the time for reaping will be over;
Soon we'll gather for the harvest-home;
May the Lord of harvest smile upon us;
May we hear His blessed, "Child, well done."

Strengthening the Stakes of the Missionary Tent

BY ROBERT HALL GLOVER
Home Director, China Inland Mission

My topic is suggested by this great passage of Isaiah 54:2, 3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes . . . " I realize that the primary reference here is to God's ancient people Israel, but I believe there is also a legitimate and fitting application of the text to the missionary enterprise of the Christian Church. Indeed, this was the text of William Carey's epoch-making sermon a century and a half ago which aroused the Church of that day from its cold indifference and lethargy and kindled again, at least in some hearts, the Pentecostal fire of missions. It led at once to the formation of the Baptist Missionary Society in England and the beginning of the Modern Period of missions in which we find ourselves today. From this text came Carey's great motto: "Expect great things from God; attempt great things for God."

The two phases of the missionary enterprise are here set forth. The words "lengthen thy cords" apply to the field operations abroad, and the expression "strengthen thy stakes" refers to the home base. These two factors are interrelated, interdependent and equally essential. Those of us who have lived in a tent know well how precarious it would be to lengthen the cords of the tent without proportionately strengthening the stakes. To do so would invite collapse and disaster. In missions these two expressions represent the *extensive* factor of advance on the field and the *intensive* factor of adequate co-operation at home.

The present war furnishes an exact parallel to the missionary enterprise. What folly it would be to send our forces to fight overseas if we did not provide for them a steady stream of adequate munitions and supplies! I am told that for every single soldier fighting at the front, seventeen auxiliary workers are needed, in one capacity or another, to support and make his fighting effective. Hence, we are constantly urged to produce war materials and purchase war bonds.

Turning to the missionary enterprise, which rightly conceived is another tremendous conflict, on a world-wide scale, between the forces of Christ and those of Satan for the possession of human souls, we face the fact that despite a measure of advance and victory

on the various fighting fronts overseas, the task is still far from finished and "there remaineth yet very much land to be possessed." If we search for the cause of the limited success in this great undertaking of world evangelism, I think we must all agree that it is to be found at the home end rather than at the field end. It has been my privilege not only to labor for years in China, but also to visit most of the other major mission fields of the world, and my testimony is that our brave missionary soldiers are doing their part loyally and effectively, and that nothing more can be reasonably expected of them. No, it is to the home base of missions that we must look primarily for the solution of the yet unsolved problem of carrying out Christ's Great Commission. The cords of the missionary tent can be lengthened and the field operations extended only by the strengthening of the stakes through substantially increased reinforcements and support at the home base. May I, then, in the brief time at my disposal, suggest a few of the missionary stakes that need to be strengthened.

I. SOUND CONVICTION REGARDING THE WORLD'S UTTER NEED OF CHRIST; OR, IN OTHER WORDS, THE LOST CONDITION OF THE HEATHEN

I can remember when the lost condition of the heathen was a major concern of Christians and constituted one of the strongest of missionary appeals and an impelling motive for missionary enlistment. But times have changed, and today much less is said regarding that subject. It is to be feared that there is doubt, amounting in many quarters to positive unbelief, regarding the hopeless condition of those who are without the Gospel. Yet the word "lost" is a Scriptural term, however unpopular it may be today, and unbelief or doubt regarding it is a deliberate rejection of the plainest statements of God's Word. Our Lord Jesus said of Himself, "The Son of man is come to seek and to save that which was *lost*," and the great missionary-apostle Paul wrote, "If our gospel be hid, it is hid to them that are *lost*." The sweetest of all Gospel texts, John 3:16, not only promises eternal life to those who believe on the Son of God but affirms that the alternative to such belief is to "perish." We read also that "the wages of sin is death," and there is no hint that this text applies less to one part of the world than to another.

We do well to remember that it was a world *already lost*—not merely in danger of being lost—for which God gave His Son to die. To question the necessity of the Gospel for the people of heathen lands is to question its necessity for the people of our own land. Yet the Word explicitly states that "there is none other name under heaven given among men, whereby we must be saved."

Without a question, this current unbelief and doubt regarding the absolute need of the heathen world for the Gospel has cut the nerve of missionary zeal and effort. It is a logical conclusion that the

cost entailed in carrying the Gospel to the heathen is too great unless they are in exceedingly grave peril. Only where desperate need exists is unlimited sacrifice demanded or even justified, but if there is any hope for the salvation of the heathen apart from taking the Gospel to them, as Christ commanded, then let me say that the Word of God from cover to cover leaves us absolutely in the dark concerning such a hope.

Hudson Taylor, when near the end of his life, testified that he would never have thought of going to China had he not possessed the deep conviction that the Chinese were lost and in utter need of Christ. Carey, Judson, Livingstone, Martyn, Brainerd and other great missionaries of the past gave similar testimony, and the heroic and effective careers of all these can be rightly interpreted only in the light of that conviction.

II. A CLEAR CONCEPTION OF GOD'S MISSIONARY PLAN

It is to be feared that many Christians have not grasped this plan as set forth in the Scriptures. Two erroneous conceptions seem to be current. The first of these is making the task enjoined by Christ *too small.* Many Christians take a narrow, selfish view of things, as indicated by the oft-heard argument that "there is work enough to do at home." It is difficult indeed to understand how anyone having a genuine experience of salvation through Christ can take such a view and be devoid of concern for the millions of our fellow men who are living and dying without having heard of the Saviour who means everything to us. Among the many arguments for foreign missions, I find one of the most cogent and convincing within my own heart. It is this: what Jesus Christ is to me, He can become to every man anywhere who accepts Him. If I, living in America, can live without Christ, then I may consistently conclude that the man in China or India or Africa can likewise live without Him. But if no other than Christ can speak peace to my guilty conscience, can forgive my sins, can cleanse my heart, can give me peace and joy and assurance of life beyond the grave, who else or who less than Christ can do all this for the man who is in heathendom? In the measure, then, that I deem Christ precious and indispensable to my own temporal and eternal welfare should I be filled with a sense of solemn responsibility for the souls of those who have never had an opportunity to hear of and accept Him.

The other erroneous conception of God's missionary plan is that we make the task *too big.* There are those who conceive of the goal of present-day missionary effort as world conversion. Obviously this view postpones inevitably the completion of the project into the far distant future, for considering the very small proportion of the world's population already converted after nineteen centuries since the Great Commission was given, the conversion of the whole world must still be in the remote future. I am convinced that this view has seriously weakened missionary interest and effort and is largely re-

sponsible for the prevalent indifference and apathy among Christians regarding missions. One cannot be properly enthusiastic about a project which is to mature generations or centuries in the future, and so it is only natural that those who hold this view feel that, after all, it does not matter whether they do much or little to promote the missionary cause.

However, not one of the five statements of Christ's Great Missionary Commission states or suggests that He enjoined upon His Church the task of converting the world. He bade us "preach the gospel to every creature," "teach all nations," be His witnesses . . . "unto the uttermost part of the earth." There is a vast difference between "witnessing" and "winning," between taking Christ to the whole world and bringing the whole world to Christ.

One of the clearest statements of the Church's missionary program is given us in Acts 15, where we read that God is "visiting the Gentiles [that is, through His missionary messengers] to take out of them a people for his name." Consider these words: "After this I will return, and will build again the tabernacle of David . . . that the residue of men might seek after the Lord . . . " Thus the Church's present missionary program is clearly defined as that of carrying the Gospel to the ends of the earth and giving to all men and women of our generation the opportunity to hear of and accept the only Saviour. Thus will the Church of Christ ("the people for his name") be completed, and the Lord will thereupon return and take it to be with Him.

This latter view of world-wide witnessing is as inspiring as the other view of world conversion is discouraging, for it presents to each generation of Christians the sanely practicable task of reaching the non-Christian world of its generation with the Gospel, and thus fulfilling Christ's command and bringing about His return. Thus the blessed hope of the Lord's return lends true inspiration and impetus to world-wide missionary effort.

III. A HEART OF SACRIFICIAL DEVOTION TO CHRIST

If the whole world could be evangelized without great effort or serious cost to Christians at home, for example, by simply passing a resolution in favor of the project, I think we might be reasonably sure of a majority vote, but the cold fact is that it cannot be done in this way. Nor will the lusty singing of Heber's lines, "Waft, waft, ye winds the story, and you, ye waters, roll," suffice. The winds can waft the story and the waters can roll the glad tidings only when these natural forces speed onward the ships which carry missionaries to those faraway lands as ambassadors for Christ.

Some of you may remember that approximately two decades ago a group of religious leaders decided to furnish the means for completing the missionary task. All church members throughout North America were to be assessed uniformly, and the amount per member would be so negligible that it would not entail sacrifice for anyone.

Even so, the plan included an estimated contribution of some millions of dollars from "the friendly citizens of the world" to finance the project. Little wonder that such a scheme soon collapsed under the weight of its own elaborate machinery! It was manifestly not in keeping with God's principles, for it eliminated the essential factor of sacrifice which is the very soul of missions. I have said that the task of carrying the Gospel to the entire world within our generation is a sanely practicable one. But let me add that it is not an easy task, and never will be, for the simple reason that God never intended the task to be easy or devoid of sacrifice.

God's part in the fulfillment of this task was far from easy. It cost Him the sacrifice of His only begotten and well-beloved Son. Nor was Christ's part easy. He came down from the glory above to this sin-cursed earth, humbling Himself to become a servant, enduring the scorn and derision heaped upon Him, and finally suffering the agony of the Cross and pouring out His lifeblood for a sinful world. We have a correct view of this divine enterprise of missions only when we reflect upon the incarnation scene in Bethlehem's stable, behold the agony of Gethsemane's garden and hear the piercing cry, "My God, my God, why hast thou forsaken me?" uttered by the One who hung upon Golgotha's tree. God laid the foundation of the world's evangelization, the sacrifice of His own dear Son, and the task must be completed in this same spirit of sacrificial devotion. He calls us to be comrades of the Cross, and it is the element of sacrifice, prompted by love for Christ, that constitutes the true value of our Christian service.

Some must *go*. Who shall these be? Shall we send to the mission field the second best, the cast-offs, those who would not be successful at home? No, indeed, but the task calls for the finest and the best. The Antioch church gave Barnabas and Saul, its two most highly qualified workers. The foreign field today demands and is worthy of the best, and such will find ample scope for their gifts and talents.

Some must *give*. In this also the sacrificial factor is important. David, the man after God's heart, is a fine example of this. He scorned to accept Araunah's threshing floor gratis but insisted upon paying the full price for it. He was unwilling to "offer . . . unto the Lord my God of that which doth cost me nothing." Jesus commended the widow who offered the two mites because of the sacrifice entailed, for while others "of their abundance" cast much larger sums into the treasury, "she of her penury hath cast in all the living that she had." Thus His estimate of our giving is based not so much upon the amount we give as upon the amount we retain for ourselves.

All must *pray*. Nor is this phase of missionary effort devoid of sacrifice. Effective intercession is no pastime or pleasure, but strenuous labor, travail of soul, a ministry that takes all there is of us. Consider the Old Testament examples of prayer: Abraham pleading for Sodom; Moses agonizing in the mount for gainsaying Israel;

Elijah interceding on Mount Carmel; Daniel prostrate by the riverside supplicating for his captive race. Consider also the unceasing and strenuous prayer ministry of Paul and Epaphras in the New Testament, and, foremost of all, our blessed Lord in His agony of prayer in the garden "when he offered up prayers and supplications with strong crying and tears."

Saintly Hudson Taylor, founder of the China Inland Mission and himself a man mighty in prayer, wrote: "If we are simply to pray to the extent of a pleasant and enjoyable exercise, and know nothing of watching in prayer and weariness in prayer, we shall not draw down the blessing that we might. We shall not sustain our missionaries, who are overwhelmed with the appalling darkness of heathenism. It is ever true that what costs little is worth little."

Yes, prevailing missionary intercession costs much, in time, in self-denial and in persevering importunity. Alas, how many of us allow secondary matters to crowd out prayer! We need, like the early apostles, to "give ourselves continually to prayer," and permit nothing to interfere with or interrupt the exercise of this privilege. Lord, teach us to pray!

In the final analysis, missions for every one of us is a matter of our personal relation to Christ. The missionary enterprise is *His* enterprise. The Great Commission is *His* personal command—"all power is given unto *me* . . . go ye therefore . . . and, lo, I am with you alway." The missionary call is still today *His* personal call, as it was in Isaiah's day when He called from heaven, "Whom shall I send, and who will go for us?" and when he later spoke from the glory to Saul of Tarsus and gave him his missionary commission. My plea—and I would apply it first to myself—is not for allegiance to a cause or ambition for an enterprise, but, rather, for passionate love and loyalty to a Person, even the Lord Jesus Christ our Saviour, to whom we owe all that we are and have.

The risen Christ puts to each of us the question, "Lovest thou Me?" —the question He put to Peter on the Galilean shore that memorable morning. As we reply with Peter, "Yea, Lord; thou knowest that I love thee," He calls upon us to prove the sincerity of such love for Him by bidding us to "Feed my sheep." We must heed the searching exhortation of John, the Apostle of Love, when he wrote, "My little children, let us not love in word, neither in tongue; but in deed and in truth."

In certain quarters it is asserted that the missionary enterprise today needs a new and more virile motivation than it has had in the past. Let me dissent emphatically from such an assertion and say that no other motivation is needed than that which the inspired Apostle Paul expressed when he wrote: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." May God fill our hearts with passionate

love for Jesus Christ that will express itself in compassion and sacrificial service for a lost world—a world for which He lived and died!

Set on fire our heart's devotion
With the love of Thy dear Name;
Till o'er every land and ocean
Lips and lives Thy Cross proclaim;
Fix our eyes on Thy returning,
Keeping watch till Thou shalt come,
Loins well girt, lamps brightly burning,
Then, Lord, take Thy servants home.

Will Our Best Do?

By JOSEPH W. HAKES
Evangelist, Winona Lake, Indiana

TEXT: *And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that everyone that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord put a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden* (Genesis 4:1-16).

The question which is the subject of my message is answered in the Word of God. Certainly you cannot say that America is irreligious. I doubt if you can find a person who does not have some form of religion. There is a group of people which we do not consider as a denominational group. You will find them in all denominations. Many of them have not identified themselves with any of the denominations, for they do not build churches, they do not engage pastors, they do not have theological seminaries, they do not engage in mis-

sionary activity, and yet they doubtless represent the largest group in America today. The group about which I am speaking consists of those who reply when you ask them concerning the things of eternity, "Well, we believe that if we do our best and are sincere, we can afford to take our chances meeting God." There is a great company of people who belong in that group. Whenever I come in contact with a person who says to me, "I believe that if I do my best and am sincere in it I can afford to take my chance," I say to them very directly, "Do you always do your best?" I have yet to meet the person who dares to look me in the eye and say, "Yes, sir, I always do my best." If we undertake to devise a method of salvation apart from that which God has provided and revealed in His Word, we make salvation extremely difficult to obtain. God has not made it difficult. If you will consider the isms of today, all or any of them, and attempt to decide whether they are right or wrong, you can test them by the Bible. You will discover that all of them have been discarded, and in the fullness of time God sent forth His Son, that men might have a Saviour.

This passage of Scripture, in my estimation, suggests the greatest need in America today. I have been on the road since last February. When we first entered the ministry, we labored for five years in the evangelistic field. Then we held a pastorate, and for twenty-four years have been serving churches. Now we have returned to our first love: evangelistic work. Friends, I have been amazed during these seven months of working in our land to discover that Christian people are not praying. Verse 3 of our Scripture passage tells us that in the "process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." Where do you think Cain learned the need for bringing an offering unto the Lord? I believe he learned that at his mother's knee, and I plead with you to rebuild the crumbling family altar. We are allowing our boys and girls and our young people to go into the world and live in it day by day without the fortification of prayer and the reading of God's Holy Word. People ask me occasionally, "How soon should one begin to train a child for the kingdom of Heaven?" I can only speak from my own experience and tell them, "About eight months before the baby is born." Beloved, I get a great deal of comfort from the thought that our boy, who is now in Greenland, was taught to pray at the family altar. My heart goes out to those Christian people who have had to send into war sons with whom they never prayed. They have never heard their fathers' voices in prayer; they have never heard their mothers pray. I hope that some of you will again establish the family altar in your homes, for this is one of America's crying needs. In Virginia I asked for a public acknowledgment by those who would do this thing, and one man wrote on his free-will offering: "No amount of money I could ever give would express my love to Dr. Hakes." I knew what prompted this, for he had told me how he had accepted the challenge and estab-

lished his family altar. One morning he read Scripture and prayed, the next day his wife did so. They continued to follow this plan. "Do you know, it was the first time my daughter ever heard me pray!" he exclaimed. Think of it, a girl of twelve had heard her father pray for the first time. Oh, beloved, if you are laboring under the delusion that you can begin to deal spiritually with your children when they are ready to enter college, you are wrong. You must speak to them of spiritual things when they are very young; if you do not, there is a possibility that you will never pray with your boys and girls and have the joy of leading them to Christ. I cannot understand a parent who says, "I've never done anything to influence my children. I allow them to make their own choices." Oh, I thank God that I had a mother who schemed and planned and prayed and stayed on her knees with God until God saved me and wrote my name in the Lamb's Book of Life! Give us more mothers like that, O God! Then our problem of juvenile delinquency will disappear.

Cain and Abel both brought an offering, but one was accepted and the other was rejected. Cain brought to the Lord an offering of the fruit of the ground. Abel brought a firstling of the flock. He was a keeper of sheep. Abel's offering was accepted, but Cain's offering was rejected. Cain's offering represents the best that a man can do, and I would not belittle Cain's offering. He was a tiller of the soil. In my imagination I have watched him work. I have seen his hands—not the hands of a preacher, but calloused. I asked Cain, "How did you get those callouses?" "Why," he replied, "I have been tilling the ground and raising fruit. I am going to make an offering unto God." He was concerned about everything which might harm the fruit. Then at the proper moment, he gathered it in and brought it to the place where the offerings were made. He arranged his altar and then arranged his offering—a beautiful offering, I am sure. When Cain had his offering arranged, he seated himself and waited to see how it would be received. Presently he saw his brother, Abel, coming over the hill and down the path. He had something under his arm: a lamb. He arranged his altar, placed the stones properly and laid the little lamb upon the altar. He killed the lamb with his knife, and the blood gushed over the stones. Then Abel, too, seated himself. Suddenly there was a manifestation. Both Cain and Abel realized that God had accepted Abel's offering and had rejected Cain's. There are those who say, "We are doing the best we can." They erect cathedrals, they "hire" preachers, they organize choirs, they secure expert architectural advice when they plan their great structures. Let us visit such a church. The minister, polished and poised, does not even raise his voice. When the service is over, the ladies comment enthusiastically on the "sermon"—and then spend the afternoon playing bridge or gossiping about their neighbors. Let us visit another meeting place, in the poorer section of the town. This church, too, has stained-glass windows—stained with a white-

wash brush! No two chairs are alike. In a corner is an old square piano which nobody wanted. The young lady who plays the choruses and gospel hymns apologizes because she has never had a lesson. The audience sings in a nasal tone, and the preacher has no knowledge of grammar. Presently the meeting ends and a poor sinner is kneeling at the bench. God had no pleasure in the dignified service held in the stately cathedral, but he has heard the prayers offered in this humble meeting place and there is rejoicing in the presence of the angels. Perhaps you will say, "I do not like the two pictures, for you are creating the impression that God does not delight in the beautiful and the orderly." No, I am not trying to convey that idea. The glories of nature are ample evidence that God loves the beautiful. But in much of today's "beautiful" religion a vital element is lacking: the blood of Christ. Recently, in the state of New York, I was asked to conduct a baptismal service. While the service was in progress, I motioned to my wife to find a hymn. She searched the book and could not find a hymn with "the blood" in it! Beloved, we have removed "the blood" from our hymnbooks and our church services. We are learning humanity's fatal mistake of rejecting the truth stated by the writer to the Hebrews: "Without shedding of blood [there] is no remission [of sins]." My friend, are you resting in the blood—the blood of Calvary that Jesus shed to make atonement for your sins? Your best will not do. God's best, provided in the Person of His Son, was needed to supply salvation for you. You will say, perhaps, "Preacher, you know that Gospel message is out of date. It is antiquated, it is the Gospel of the slaughterhouse—the Gospel of the shambles." Call it what you like, my friend. I know from personal experience that it did something in my life. It gave me hope and peace that will carry me beyond this life, and as I study God's Word I find that God has not changed His program, and without the shedding of blood there is no remission for sin.

I love this story of Cain and Abel, for it is the Old Testament story of the prodigal son. When Cain recognized that his offering was not accepted, he started to leave. I can picture him with his hands clenched and his jaws set. His head is down, and he is angry because God has rejected his offering and his best. Then God stops Cain. He says to him, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." The implication of this verse is that a sheep is crouching at the door and God is saying to Cain, "If your offering is not accepted, if your best is not accepted, listen to Me. Here is a lamb. Sweep away your best. Get the lamb. Offer it on the altar and as you offer it on the altar, you will be accepted; but, Cain, if you reject the lamb that is crouching there, it will become sin to you."

My friend, I do not believe that we should preach the Gospel without bringing men face to face with the issue of Jesus Christ. You

are not going to be lost because your best failed. You are going to be lost because you rejected Christ and turned from Him and refused the salvation that He provides. Surely you will not do that. God is speaking to you now. Some of you have heard the message of salvation at your mother's knee. Some of you have heard it from the lips of faithful preachers, and now God is giving you another opportunity to hear the Gospel, that you might accept Christ, the Lamb of God, as your Saviour, and go out rejoicing in Him.

I think that the saddest word written of any man, anywhere, at any time, was written of Cain, for we read that Cain "went out from the presence of the Lord." "What about Judas?" you may ask. Judas rejected the Lord, but he went out and *committed suicide.* Cain rejected the Lord and went on living. I believe that the saddest people with whom we come in contact are those who had an opportunity and have rejected God's offer of salvation in Christ and continue to live outside the presence of God.

Some time ago I was holding a meeting in a New York town. Soon after the service started a man came to me and said, "I've been convicted but I've never been converted." "Well," I said, "you are a very fortunate man. A great many people do not know the difference, and they do not make the distinction." I endeavored to help him make a decision, but he said, "No—not tonight. I'll be back tomorrow night and we will talk further." For two weeks this continued, and the meetings were nearing their close. We were invited to stay a third week, and each night this man came and each night we talked, but he would not make a decision. The pastor of the church asked me if I would meet with his board members and I agreed, but this man was waiting to talk to me, and so I said to him, "If you mean business tonight, I am ready to talk with you, but if not, I must meet with the pastor. He has asked me to meet with the church officers." He replied, "Well, meet with them." As I went down to meet with the board members, the man followed me. I said to the pastor, "I do not know what your business is, but there is no business so important as dealing with a man. I believe that God is dealing with this man tonight, and I suggest that we deal with him and let the business stand." He agreed, and all of us knelt. Tears flowed freely, as this man was known to the entire community.

His daughter was present, and, seizing his coat lapel, she begged him to give his heart to Christ, as only a daughter can plead with a father. But still he refused. I said to the pastor, "I don't know of anything else we can do. Let's proceed with the business meeting." The man sat down. Realizing that he had no right to be at the meeting, he rose and said, "I guess I'll go." Then he sat down again. He rose the second time and said, "I guess I'll go." Then he again seated himself. Rising the third time, he fastened his coat around his neck and said, "Well, I'm going now," and he dashed down the aisle and into the night, slamming the door as he went. This man was tearing himself from the nail-pierced hands which were holding

him. But he went out. He is still living—a man who went out from the presence of God.

Oh, beloved, where are you going? What are you going to do with Jesus? What are you doing with Him *now?* Are you going out from the presence of God—to continue your church life—to continue your business—but out of the presence of God—because you ignored the Lamb of God, and refused Christ as your Saviour? Accept Him today.

True Worship

By E. A. HALLEEN
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TEXT: *Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth* (John 4:21-24).

What an incomprehensible phenomenon! Jesus unfolded this preeminently fundamental truth to a lone woman—and to a soiled character. Usually we save our great sermons for great occasions when many may hear and enjoy what we have to say. Jesus differed from the rest of humanity in every way, and particularly in the fact that frequently He made astounding statements and unfolded mighty truths to one person or to small groups of followers. In these few words Jesus reveals what we may rightly state to be the eternal objective of all things: not to marvel at Him because of His power and goodness, nor to glorify Him for His love and mercy, not even for the great task of bringing many sons to glory, but to *worship Him in spirit and in truth.*

This is God's eternal plan. He willed it; He also decreed it. Let us never forget that God demands that we worship Him. Both angels and men are enjoined to fall down and worship Jehovah our God. This should be the most enjoyable service of every created being. God alone is worthy to be praised and worshiped now and forever. Worship is the predominant motive in all God's marvelous plans and works. Creation, salvation and glorification are but means to one glorious end: *that all may worship God.* Apart from this grand objective all creation, planets and universes are but dirt and rock. For the same reason man would be an infinitesimal speck of dust in the endless eternity of things and time. Worship is the very essence of things in time and in eternity.

I. THE PLACE OF WORSHIP

When Jesus said, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . " He did not mean to imply that a stipulated place

of worship was unimportant. He merely wanted to draw the woman's attention to a vastly wider scope of worship that would come to pass.

God located the place of worship in Israel. The Tabernacle was the most wonderful institution in Israel, in fact, the only institution in Israel aside from the home. One cannot but be impressed by the fact that whereas the complete story of creation is told in a few words, the story of the Tabernacle and its worship occupies an entire book: Leviticus.

The New Testament revelation of worship is not localized in the same sense as was the Old Testament revelation. The "church of the first-born" is not confined to any particular place nor to any certain body of believers. All who are begotten again "unto a lively hope by the resurrection of Jesus Christ from the dead" (I Peter 1:3), constitute the assembly of God.

The Church must of necessity, therefore, have its local quarters, its house of worship, and this for obvious reasons which we cannot discuss in this message. Suffice it to say that the local church should be a pattern of the Church at large. Everything connected with it should be consecrated to the Lord. The edifice, the furnishings and the form of worship should encourage God's people to worship Him in spirit and in truth. This was true concerning the Tabernacle of old: everything connected with the Tabernacle and, later, the Temple, was consecrated to the Lord. The smallest tinkling bells on the folds of the priestly robe as well as the altar were solemnly dedicated to God. You will recall that Jesus uttered words of condemnation when He found that the once true worship of God had disintegrated and become a worldly and commercial affair. What would Christ say were He to pay a visit to many of our churches of today? You know the answer.

II. THE OBJECT OF WORSHIP

1. *The Original Worship, or God Worshiped in the Heavenlies*

In describing the wisest and most beautiful of all created beings, Ezekiel (Ezekiel 28:13-15) uses words and expressions which cannot be applied to man. Consequently, they must describe an angelic being. Note the magnificence of his words: "Thou hast been in Eden the garden of God: every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till . . ."

The scene here described is prehistoric. Ezekiel's description does not fit Adam's sons, nor does it refer to Adam himself. Although Adam was created perfect, yet he was not endowed with similar

splendor and glory; nor he was commissioned to the exalted service of which the prophet speaks. Adam's environment was different. It consisted of the beauty of nature as we now know it; of beautiful trees and flowers and of rippling waters. The glory ascribed to the being of whom Ezekiel speaks belonged, apparently, to the mineral kingdom. "Every precious stone was thy covering . . . the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created."

One may infer from this glowing description that the being here depicted was part and parcel of God's perfect plan of creation. Lucifer, for it can be none other, occupied a leading place among the hosts of worshiping angels. There are indications in Scripture that all the angels of heaven joined Lucifer in an all-glorious and worshipful service of God. God was worshiped in sinless perfection. The setting here is indescribable. The glory supersedes anything seen or heard or experienced by mortal man. How long this blissful condition lasted we do not know. The passage quoted declares: "Till iniquity was found in thee."

2. *The Unfathomable Eruption*

A worshiping creature became a seeker of worship. Instead of humbly worshiping God, Lucifer sought and seeks worship for himself. How this eruption could take place we do not know. We will never understand how a being in a sinless environment could depart from God, and yet this happened. The Apostle Paul seems to hold that pride was the original sin. In his admonition to new converts he says, "Lest being lifted up with pride he fall into the condemnation of the devil" (I Timothy 3:6). Someone has said, "When the will abandons what is above itself, and turns to what is lower, it becomes evil, not because that is evil to which it turns, but because the turning itself is evil."

What a stupendous change this turning produced! Two gods appear: the God of heaven (II Chronicles 36:23) and the god of this world (II Corinthians 4:4). Thenceforth both seek worshipers. The god of this world has succeeded in captivating the mind of man and has blinded him, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

One must admit that the devil has been extremely—and devastatingly—successful. Millions offer him the homage and admiration which only God should receive. Devil-worshipers are found everywhere. Many of these are worshiping the devil in ignorance, in worshiping gods made by man. All idol worship is nothing less than devil worship. Is it not strange that many, even professing Christians, take the position that idol worshipers also will reach heaven if they are sincere in their worship? God will understand their good intentions. I recall that one Monday morning as I entered a bank the banker said to me, "I was at your service yesterday morning." I commented, "We were happy to see you with us." To this he

replied, "I didn't think much of your sermon." (I had delivered a missionary address.) He continued, "I cannot see why you or anyone should bother about the heathen. Their religion is as good as ours. Sincerity is what counts." The man was completely wrong in his conclusions, and I told him so. The Word of God tells us that the devil is the instigator of all idol worship. In I Corinthians 10:20 Paul says, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils."

All idol worship, whether rendered in a hut or in a cathedral, must be classified as devil worship. Furthermore, all empty and shallow lip worship offered by the nominal Church of today is also essentially devil worship. Jesus declares in Matthew 15: 8 and 9: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Whenever or wherever men do not accept God's program of salvation, their worship is but idle mockery and therefore must be classified as devil worship.

The believer may also engage in idol worship. Things perfectly legitimate in themselves can become idols. Spiritual blessings—even "mountain top" experiences—can become idols. All that is not for the glory of God is sin; and all sin is of the devil.

Today a multitude is worshiping at the devil's shrine. What a depressing thought! You ask, "Are we to understand, then, that the devil is mightier than God?" Let us consider Jesus' answer to this question. "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Note that the full and final maturity of iniquity has not yet been reached. This will take place in the future. "And I stood upon the sand of the sea and saw a beast rise up . . . and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? . . . And he [the beast] opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation 12:1, 3, 4, 6, 8). This is inclusive, is it not?

3. *Jesus Predicted a Marvelous Change*

"Believe me, the hour cometh," said our Lord in His conversation with the Samaritan woman. What hour? The hour when worshipers of God will outnumber those that worship the devil. Consider this: "Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods" (Psalm

97:7). The Lord reigneth, let the people tremble: he sitteth between the cherubims; let the earth be moved . . . Exalt ye the Lord our God, and worship at his footstool" (Psalm 99:1, 5).

Jesus was ever conscious of the ruling power of darkness. He was also conscious of the means by which the darkness would be shattered forever. To Him the Cross of Calvary was the very center of the universe. Christ had an undimmed vision of the time when the Cross would touch this universe from center to circumference. With perfect poise, therefore, Jesus could say, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit . . . And I, if I be lifted up from the earth, will draw all men unto me" (John 12:24, 32).

In the final unveiling the words and works of God will be revealed in all their fulfilled glory. The book of Revelation gives us wonderful glimpses of the outcome of the long struggle between right and wrong. We see here the ineradicable rights of God. We find also that the overwhelming floodtide of iniquity is and always has been restricted. "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." Sin is a parenthesis, and darkness is set within bounds beyond which it cannot penetrate. Both sin and darkness shall be cast into the lake of fire, there to abide forever.

The final consummation of all things is described as follows: "And I looked, and, lo, a Lamb stood on the mount Sion . . . And I saw another angel . . . saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters . . . And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle . . . And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works . . . thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Revelation 14, 15).

When the judgments of God are made manifest, all things will change. When the hour is come, God will be worshiped in heaven and on earth; indeed, *He will be worshiped everywhere.* His hour will come. God has spoken; He will also bring it to pass.

III. THE PRINCIPLE OF WORSHIP

We must worship God "in spirit and in truth." According to the words of Jesus, "The hour cometh, and now is." True worshipers even in this dispensation can and may worship God in spirit and in truth, allowing, of course, for a wider scope and fuller measure of this principle for the coming and glorious future.

The principle of worship for our age is threefold:

1. *It is Worship Guided by the Holy Spirit*

I am sure we agree that no greater issue can confront man here or in the hereafter than to worship God properly. It is but natural, therefore, that our worship should be guided by the Holy Spirit. I once knew a deacon unlike most of the deacons I have known in my ministry. He was an unusually spiritual and lovable character. In a conversation one day he made this statement: "I have never had a single shadow of doubt as to my conversion or my personal relationship to God, but this thought often comes to me: *I wonder if I am worshiping God in a way that is pleasing to Him.*" Have you ever asked that question?

Jesus promised that the Holy Spirit would guide us into all truth. It is wonderful to know that in all phases of our service for God we can and may be guided by the Holy Spirit. A number of years ago it was my fortune to lead a woman to Christ amid strange circumstances. I was asked to visit her in a hospital after she had undergone an operation for cancer. I found her most willing to accept Christ. But as a result of her condition and the fact that she had surrendered to Christ at this late stage in her life, the poor woman was besieged by horrible doubtings. She was continually battling with doubts; one day she would be jubilant, and the next she was in the slough of despondency. This continued for some time, although I and others did our best to strengthen her in her weak faith.

One Saturday morning as I was washing my automobile, I heard the Spirit say to me, "Go to the woman at once." My first impulse was to go as soon as I had finished the work at hand, but I did not dare to delay my going, as I was afraid that the woman was dying. When I rang the door bell and her sister opened the door, I felt certain that the woman had died. I asked, "Has she gone?" The answer was: "No, but hurry to her room, won't you?" I did, but as I approached her room I stopped. She was praying. These were the words I heard: "Lord Jesus, if you send Halleen now, I'll never doubt again. Please, Lord, forgive me for asking this evidence of Your mercy, but I need this so sorely."

I stepped into the room. The sick woman looked at me for a brief moment, as if she could not believe her own eyes. Then she clapped her thin hands together like a girl about to receive her first doll. I asked, "What do you want?" That was a foolish question after what I had heard and seen. She answered, "Not a thing; not a thing in the world." I replied, "Do you want me to pray?" She replied, "There is nothing to pray about now. God has forgiven me my sins and sent you to convince me of it."

It was a sacred moment for the woman and a solemn moment for me. I thought of what might have happened had I not obeyed the guiding voice of the Spirit. I was trembling. "Please pray for me that I may be more obedient to the voice of the Holy Spirit, that I

may always be as definitely guided as I was today," I said. The woman died a few days later, but never again was the dear soul troubled with doubts regarding God's willingness to forgive and help them that seek Him. Yes, friends, the Holy Spirit will guide us into all truth, and particularly in the great act of worshiping Him.

2. *It Is a Worship in Deep Reverence*

Please pardon another personal reference, but these help me to explain the facts as I see them. I was reared in a home where reverence for God, the Church and the Bible was paramount. For some time our town had no church which conducted services in the Swedish language. As my parents could not at that time attend English services, we held services in our home. Father led these, and we all participated. One of the seven children read the Scripture lesson or a printed sermon, which I thought had no end. Father noticed my impatience, and when he handed the Bible to me he said, "Son, remember, you are holding God's holy Word." After sixty years I can still vividly recall the emotions that filled me as I took the Bible in my hand. That reverence has never left me. From those early days to this I have handled and read the precious Book as the most sacred thing in the world.

If we have reverence for God's Word we will also have reverence for God's house and for God Himself. Truly, the Giver is greater than His gifts. Hence we should worship God in deep reverence. That spirit should characterize our church worship as well. We should ban from our services and our minds everything that is not conducive to true and reverent worship.

3. *It Is a Worship in the Spirit of Adoration*

The modern trend in general, and in spiritual matters particularly, has robbed us of many of the finest things in life. Christianity has for many become mechanical, unreal, vague. Many have suffered the same loss that the church at Ephesus sustained: they have lost their first love. The first love is the love of adoration. Adoration is the finest expression of love. Why should we not adore our beloved Saviour? He is the Loveliest of Ten Thousand, the Rose of Sharon, the Lily of the Valley. It is said of Him, "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever" (Psalm 45:2).

It was in this spirit of adoration that Mary took a pound of ointment of spikenard, very costly, anointed the feet of Jesus and wiped His feet with her hair. The house was filled with the odour of the ointment" (John 12:3). The house was filled with the fragrance of the beautiful deed as well, because it was rendered in the spirit of true worship.

The Flight of Time

By HENRY HEPBURN
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TEXT: *Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming [presence]? for since the fathers fell asleep, all things continue as they were from the beginning of the creation . . . But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance* (II Peter 3:3, 4, 8, 9).

It is well in connection with this text to read Hebrews 10:35-37 and Matthew 24:31, for these passages speak of the leisureliness of God. Where is the promise of His coming? In the marginal reading of the American Revised Version we read: "Where is the promise of his coming?" Did not He say, "Lo, I am with you alway"? Where, then, are the signs of His presence and the print of His nails—not only the proofs of His interposition but also the assurance that He will fulfill His promises by the power of the Holy Spirit and some day return in glory?

In the midst of perplexing circumstances there is a temptation to lose heart. Unbelief is very insidious and robs many of precious blessings which they should be enjoying. By faith we can receive new strength for life, temptations can be resisted and glorious victories can be won.

Where is the promise, and how shall we have the assurance of the presence of Christ within our hearts? How shall we see the print of His feet on the roadway of life while men are walking after their own lusts and the world is asserting that He is not heeding the cries of men as they proclaim the heedlessness of the Almighty?

This voice of doubt is heard not only in the shout of the scoffer: it is evident also in the low, poignant cry of the devout. These voices are also recorded in the Word of God, for we read, "How long wilt thou forget me, O Lord? . . . Lord, how long wilt thou look on?"

THE ELEMENT OF TIME

It is well for us to pause here and realize that time is always equally present with God. It is only a measured part of eternity.

To us tomorrow seems near, but to God a thousand years are no longer, for with Him there is no past, present or future. He is eternally "I am"—never "I was" or "I shall be." He is the *Everlasting* Father!

Time does not affect God; a day or a millennium makes no change in Him. We cannot say of God that He grows older as the ages pass. The years go by; men die; but God is eternal.

God's decrees are eternal. He is never surprised. He knows the end from the beginning. If you tell a man that a certain event will take place tomorrow, he will be influenced as he considers the nearness of the event, but if you tell him that it will not take place for a thousand years, he will immediately lose interest because the event is not imminent. God, however, is not hastened or retarded in His love, interest or plans by the flight of time.

All time is obedient to God. We are servants of time, but not so our Heavenly Father. We must stand still and see. God does not. We read in Peter's second epistle that a thousand years in His sight are but as one day, and one day as a thousand years. This will help us comprehend the thought of God's eternal serenity.

While studying this text I found a passage in one of Dr. J. H. Jowett's books in which he related the experience of a present-day writer. The author of whom Dr. Jowett speaks saw a young sparrow chirping merrily. Very likely the bird, unable to fly, had dropped out of the nest, and he was both proud and frightened. A moment later, as he enjoyed his freedom in an open spot, a predatory bird, with one stroke of his talons, took the life of the young sparrow and carried the broken fledgling's body away. The man was horrified by what he saw and asked, "Where is the promise of His presence?"

A little later this writer of whom Dr. Jowett speaks received a letter from a friend which told the sad story of a young woman, beautiful in her life and character and a friend of the family, who had just been informed that her malady was malignant and that the period of her earthly stay must be very short.

As he asked, "Where is the promise of His presence?" he glanced at the morning paper which lay beside him, and he read the news of a great battle in which thousands of men were either killed or wounded. Once more he asked in amazement, "Where is the promise of His presence?"

The author of whom Dr. Jowett speaks thought of how God had taken the little bird out of the world. The young woman was not a victim of a disease, as he had thought, but should herself face the experience of her life in "peace, resignation and deep, unsmitten faith." As he thought about the great battle he realized that the cost of liberty and freedom of men was bought at a great price; the "scale of one day obscures the purpose and tendency, and veils the far-off interest of our tears."

Dr. Jowett speaks also of a printed diary, an account written by a boy who resented the fact that his parents had put him into a school whose teachers he despised, whose regulations he hated, whose recreations bored him. He loathed the food, he despised the course of study, and he concluded by saying, "I cannot understand how my father and mother, who say they love me, could send me to such a place."

Fifty years later the same man wrote, "Of my many aids in early life, I place first my parents whose particular method of training me was beyond all praise. I can only think of the school to which they sent me as entirely admirable. I owe it one of my keenest delights of my mature years, a love for the older authors. In the matter of physical soundness, also, I am much indebted to school runs which were compulsory, and to the wholesome, sensible diet on which we were fed, without which I should not possess today the virility which has kept me free from disease to quite an unusual extent."

Look at the contrast here: fifty years—and the scale of a day. In the biblical passage which we are considering, we read that one day is with the Lord as a thousand years, and a thousand years as a day. "Where is the promise of His presence?" He said, "Lo, I am with you alway," and by the power of the Holy Spirit we have His presence within our hearts.

"Where is the promise of His coming?" He is preparing for that coming. Let us consider God's tenderness—

First, like a father He pitieth His children. He says of Ephraim, "How shall I give thee up?" Here we find the infinite tenderness of our Heavenly Father.

Second, He is not willing that any should perish. He knows the perils about us, the problems that face us and the sins that beset us, but through Christ He assures us that we can live victoriously in this present world and in the world to come receive eternal life.

Third, it is well for us to think of His forbearance. When we see things which are wrong, we often feel that they should be remedied immediately and that the individuals involved should without delay face the penalty of their doings, but God does not "make short work of things," nor is He slack in the fulfillment of His promises.

Fourth, God's forbearance, His long-suffering, His unwillingness that any should perish, that He might move men with infinite mercy and the power of Christ's sacrifice, justify His severity in the life to come. Men who reject the plan of salvation which God has made and trample under foot the blood of Christ must one day face the assizes of God.

Read the text again, and surely you will not say that God is slack concerning His promise, as some men count slackness, but is long-suffering toward us, not willing that any should perish, but that all should come to repentance.

The Holy Spirit emphasized this beautiful word *long-suffering*. It was Christ who died, but is risen again, and in the hush of eternity,

and not in a tick of time, the plan of salvation was made. We must accept the Lord's standard of life before we can judge His providences. Little human lives with their narrow, shallow, superficial judgments seem thoughtless and worthless when one pauses to let the Holy Spirit speak of God's eternal plans.

DELAYS OF PROVIDENCE

Consider some of the delayed providences in the light of God's Word. There was a long delay before the Flood, when God's servant, Noah, prepared an Ark for the saving of men—not only men, but birds and beasts for the good of man. This ship was built hundreds of miles from the water. Noah spent long years in preparation for the Flood that was to come, while men sneered at him, accepted pay from him as they worked upon the Ark and yet no doubt spoke of him as one in his dotage. During this long period he was a preacher of righteousness, and his own family believed and was saved. The Deluge came, however, and God's promise to Noah was fulfilled.

Israel experienced a period of preparation under the leadership of Moses, Joshua, Judges and Kings, while prophets and seers brought messages from the throne to prepare hearts that Israel's destiny might be fulfilled and through her and the royal house of David, God's Son, be given to the world. God was waiting to be gracious.

First, His delays are not caused by ignorance. Spiders spun their webs over the sightless eyes of Jupiter, but the eyes of our God see all things and He knows the end from the beginning.

Second, God's delays are not the result of indifference. Men may eat, drink and be merry, seeking to pass their time in the midst of life's pleasures, indifferent to the needs of others, but not so our Heavenly Father.

Third, God's delays are not the result of other important matters which demand His attention. He is merciful and is willing to put hope into each heart. James and John wished to call down fire from heaven to consume those who would not receive them, but our God is not willing that any should perish, but that all should come to repentance, and His beacon will continue to burn.

PATIENCE

In Hebrews 10:35-37 we are told that we have need of patience. Patience is a slow-growing flower, perhaps the most slow-growing of any flower in the garden of the heart. We should be impatient with evil, wrong and tyranny, but we should not lose our confidence in God. Patience is not merely endurance, for anyone may endure with set teeth and bitter heart; patience is sunny and temperate; the eyes of faith look beyond to the victory that is to come. Patience should have three dimensions: patience with others; patience with ourselves; patience with our spiritual development. We can achieve this threefold patience only through patience with God. Delays do not mean denials.

Are you prone to cast away your confidence? You have already endured much; you have built upon eternal foundations. You have invested for God. Your confidence in Him is too valuable to be lost! There is great recompense and reward also when we are happy in God. You have been growing strong in the grace of the Lord Jesus, and you can still be victorious. Cast not away, then, your confidence, for one day you will hear the "well done" of Christ our Lord.

WHAT ONE DOES WHEN HE CASTS AWAY HIS CONFIDENCE

1. He gives up the truth as it is in Christ.
2. He shifts the basis of his faith from grace to law.
3. He gives way to sin.
4. He enters into worldly associations.
5. He no longer has fellowship with God.

The Spartan youth was taught either to return with his shield or upon it. If he lost his shield in battle he was not only considered to be unfit to be a soldier, but unfit to be a Spartan, and he must die.

Similarly, the Christian has the zeal of faith and spiritual confidence. Having turned from unbelief, we have confidence—

1. In Christ. How we need Him as Saviour and Lord!
2. In His riches, for earthly riches may pass, but heavenly riches can never be taken away.
3. In Christ's abiding love.

Spiritual confidence brings its own reward, and great is that recompense or reward, for we can walk in quietness and confidence of faith until traveling days are done, and at the end of the way we will find the open door of the Father's house.

God is not slack concerning His promises, nor does He heed the sneers of men. He cannot be turned from the plan He has made, and through the ages He is quietly, confidently and lovingly carrying it to completion.

The Heavenly Father has blocked the road to perdition, for the Bible tells men how they may see Jesus the Saviour, how they may walk in newness of life, be freed from the burden of sin and receive the assurance not only for this life but for the life which is to come, with the glorious promises of our Lord's return.

Yes, the road is blocked not only by the promises of God but by the Cross on which Christ died for our sins and purchased our salvation through His blood.

The road to perdition is blocked by the Resurrection of our Lord Jesus, and we are told to "remember Jesus Christ risen from the dead." Hearts grow strong in the power of His Resurrection and the glorious hope of His coming again.

THE WAITING TIME

For many months the world waited for the "second front," and many of us criticized responsible leaders because of their seeming slowness and unwillingness to take risks. Now men are beginning to

see what a "second front" means in the expenditure of men and materials. What a tragic mistake it would have been had the cries and demands of irresponsible agitators been heeded and our armed forces entered upon this gigantic enterprise before everything was in readiness!

Those who criticized had no conception of the equipment, ammunition and supplies that had to be prepared, of the thousands of ships, boats, landing barges and vehicles of every description that must be in readiness, of the air fields, planes, and detailed information necessary, and of the enemy's preparations. Men of every military type had to be organized, trained, equipped and prepared for their work in landing or supporting the forces that were to wage the attack. Now men are beginning to see that their criticism was unjust.

Human leadership, of course, is fallible, but we are all amazed by what has been done, and particularly the preparation for D-Day. Are we learning our lesson? Can we answer those who say, "Why doesn't God do something?"

God is "doing something," and, like an experienced and wise commander-in-chief, He has an age-long plan governing His dealings with this world and its troubles. Of course, He has a plan; and the Bible was written to reveal it. God's plan includes the deliverance of mankind from the tyranny of evil, and He will bring His own into the glorious liberty of the sons of God. He plans to settle the sin question permanently. His plan is eternity-wide as well as age-long, truly more than global. It includes the entire universe.

The Apostle Peter long ago declared, as we find in our text, that the Lord is not slack. His plans are not changed one iota. They are made in the light of full and final victory. The Lord's return will not be a Dieppe raid, "but the grandest invasion of all time, with every detail arranged to perfection, every angel intent upon his specific task, gathering the elect from the four corners of the earth," as we read in Matthew 24:31.

Christ's call comes to each of us today. Harden not your hearts! By the Holy Spirit He will provide the strength needed, supply the equipment, fit our lives into the great and glorious plan and train us not only for service here but for eternal service in the fullness of the glory. The fervent heat of God's destroying power will not rest upon His children, but He will destroy that which is evil. There shall come a new heaven and a new earth, wherein shall dwell righteousness. By the power of Christ, then, let us call upon our own hearts to stand steady and be true, in preparation for the great day of His glory.

If you will turn to the opening pages of Bunyan's *Pilgrim's Progress* you will read how Evangelist stirred the heart of Christian by a message of wrath to come and of salvation through the Cross. Christian arose to prepare for a journey that would lead him from the City of Destruction to the City of God. To the Cross he went, and there yielded his life to Christ. He no longer floundered

in the Slough of Despond, but he now had the light of life before him, the Book of God in his hand, the experience of salvation in his heart and the fellowship of believers to encourage him. He trusted in a great God who is not slack concerning His promises as some men count slackness, but is long-suffering. Christian made the journey, and gave his testimony along the way. His wife and children also followed him through what was a perilous adventure but also an ever-victorious experience, for "he which hath begun a good work in you will perform it until the day of Jesus Christ."

For the believer the flight of time ends in the measureless ages of God's eternity.

Why the Blood Washes Away Our Sins

By PAT HENRY
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The blood as a means of salvation is mentioned throughout the Bible from Genesis to Revelation, both directly and indirectly, in type, symbol, hyperbole and poetry. Since the blood is mentioned so frequently in the Word of God let us consider how and why the blood saves. How is it that the blood of Christ, which was shed two thousand years ago, can today "[loose] us from our sins"? How is it possible to obtain salvation through the blood? Let us consider first the *how* of our salvation through the blood.

Leviticus 17:11 states: "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." There are three facts in this verse which we should consider. First, the life-sustaining principle in the human body is blood: "The life of the flesh is in the blood." Second, this life-sustaining principle (blood) when given means death to the giver: "I have given it . . . upon the altar." Third, this life-sustaining principle when given covers sin: " . . . that maketh an atonement [covering] for the soul."

"The life of the flesh is in the blood" means that the life-sustaining force of the human body is in the blood. When that blood is taken from the body, life leaves also, for blood makes the flesh live. God's very nature is holiness (Isaiah 6:3), and since this is true, He cannot tolerate anything which is contrary to His nature. Sin is contrary to the holiness of God and therefore God must deal with it as His wisdom dictates. God's punishment for sin is death (Genesis 2:17). Death to an individual (whether man or beast) means that the life of the individual is taken away. The life of an individual is in the blood; therefore, the shedding of blood is the indication that the life has been poured out and death has come. *We are saved by the blood because in the sight of God blood signifies that the righteous penalty of death has come upon sin and thus God's holiness is vindicated and satisfied.* When blood is being shed, life is being given, and the giving of life is death to the flesh.

The verb "to atone" means "to cover, overlook or pass over." In Old Testament times the sins of the righteous were *covered;* they were not taken away, nor were they punished (Hebrews 10:4). If they were not taken away, what happened when a worshiper of Old Testament times offered a bloody sacrifice? When a man such as

Abel, the son of Adam, offered a lamb, the lamb was slain, and death was visited on the lamb. This acknowledged on the part of the offerer (Abel) that the righteous payment of sin is death, and the sacrifice foreshadowed the Cross, where all the sins of the world would be punished once and for all. An Old Testament offering of a lamb could not take away sin (Hebrews 10:4) but only covered sins until it would be punished in Jesus Christ at Calvary. There are many illustrations of this fact, but two will suffice. In Genesis 22 is an Old Testament illustration of the covering of the sins of Abraham. God had commanded Abraham to take his only son Isaac and offer him for a burnt offering. After Abraham and Isaac had arrived at the mountain for the sacrifice and the altar had been built, Isaac said (22:7), "Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering" (Genesis 22:7-8).

We can see that this answer of Abraham to his son is prophetic, and the answer to the prophecy is found in the words of John the Baptist: "Behold the Lamb of God, which taketh away the sin of the world." The Lamb that God will provide for Himself as a burnt offering is Jesus Christ who was made a burnt offering when He suffered the fire of God's wrath against sin and died on Calvary. Isaac was informed by his father that he, Isaac, was to become the sacrifice. Then, just as Abraham raised a knife to slay Isaac, *the* angel of the Lord, our Lord Jesus Christ in a preincarnate manifestation (Judges 13), restrained Abraham before he slew Isaac, and then Abraham found a ram caught in the bushes near-by. He slew the ram, and God viewed Abraham and Isaac as though they had actually died. He declared them dead in the ram because they, in obedience to God, had acknowledged that the penalty for sin is death.

This act of sacrificing a ram did not take away sin but only covered it until the time when Christ would come and suffer the penalty for sin on the Cross and take away this sin which had been merely covered.

Another Old Testament illustration of this truth is found in Exodus 12. The last miracle that God performed before the eyes of Pharaoh occurred when He sent the death angel to all Egypt. God commanded Moses to tell all the people of Israel that each family should slay a lamb and put its blood on the sides of the doorpost and over the top of the door. God would view every individual in the house as though he had died, because the members of the family had acknowledged by the slaying of a lamb that God's penalty for sin is death. This pointed toward the day when the true Lamb of God would suffer the punishment of sin on the Cross and there sin would be uncovered and taken away.

This fact of the covering of sin continued throughout Old Testament times, but when Christ Jesus, our Lord, came, suffered and died, the sin question was settled. Let us consider Romans 3:25. "Whom

[Jesus] God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission [covering over] of sins that are past, through the forbearance of God." Let us analyze several of the phrases in this verse. "To declare his righteousness" means that God did not err when He covered the sins of the Old Testament saints. He was right when He covered the *sins that were past.* Why was He right? Because when Christ, the true Lamb of God, died on the Cross, He was willingly punished for all the sins that God had covered in the Old Testament. This was the only time that the sins of saints had ever been actually punished. "It pleased the Lord to bruise him" (Isaiah 53:10) for our sins. Not only were the sins of the past punished in Jesus Christ, but also the sins of the future. "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Romans 3:26). "To declare . . . his righteousness" means that God is righteous when He justifies a sinner who believes. God was righteous when He allowed His Son to be punished for the sins of the people of today and the future. All the sins of the world were punished when Christ died on the Cross. Remember this: the fact that Christ died for his sins *does not justify any sinner, but is the means whereby God can justify a sinner and still remain just in His dealings with the sinner's sin.* The death of Christ on the Cross does not justify a sinner but makes it possible for God righteously to save a sinner who believes with his heart and confesses with his lips.

Happy are we that our salvation does not end with the death of Christ! If such were true, we would have a dead salvation which would not be a salvation at all. Christ not only died but was buried and was resurrected and thus is alive today at the right hand of God in the body in which He suffered. How, then, can people today be saved through the blood of Christ? Here is the answer. When you, by faith, believe God's promise that "Christ died for the ungodly," you acknowledge that the only penalty for sin is death. That the death of Christ is sufficient in the holiness of God to take away your sin is declared by Scripture (Romans 3:25-26). When God, by His Spirit (John 15:8-12), shows you your sinful self, you see Christ who bore the penalty of your sin and you receive Christ as your personal Saviour, God views you as though you had received your own penalty of death, even though you have not. *Christ received the penalty.* God puts you in Christ, uniting you with Him in His death, burial and Resurrection (Romans 6:1-5). Certainly no charge can be brought against a dead man! However, remember that being united with Christ in death is not the end of our salvation. We are united with Him *in life.* Christ was raised from the dead and we were raised with Him. Therefore, we are made to "sit together in heavenly places in Christ Jesus" (Ephesians 2:6). That is a position we *ever* have before God. We are declared righteous because of Christ's death and Resurrection for us.

In this message we have attempted to answer the question: *How does the blood of Christ save us?* Now let us consider what makes it a necessity. It is a necessity because of the sinful condition of man. All men without distinction have sinned and are coming short (Greek present tense) of the glory of God. The one thing that has separated man from a personal acquaintance with God is sin. *Sin is a state*—the immediate cause of death in the individual. Sin is the reason for graves, tears, sorrow, wars, bloodshed and murder. *Sin is the nature of the individual.* This is imparted sin; this is the vital force toward evil throughout life (Romans 5:12); this is the reason for hate, stealing, evil appetites, wicked thoughts, broken hearts, broken homes, broken lives and wicked living. Men are *sinners by divine decree.* Who can answer when God has revealed His attitude toward sin? He has said, "All [are] under sin." There is a disease which men carry with them through this life, which clings to them in death and contaminates them in eternal death: that disease is sin.

There are two great effects or consequences of the blood, and both are mentioned in Romans 3:25-26. *Godward,* the blood is a propitiation . . . "set forth to be a propitiation through faith in his blood." "Propitiation" means "an appeaser of wrath." God is One who holds back wrath. God, being a holy God, is offended by the failure of man to conform to His moral holiness. This failure is sin. We have offended God by failure to be obedient to His holy demands, and therefore He must punish us with His judgment against our sin, which is death. Christ is the One who holds back this death from falling upon us and "He bears the penalty for us" —in our stead. If we today want to be put in a place of divine favor we must bring an acceptable offering to God—an offering which functions as a propitiation and holds back God's wrath from us. This offering is Christ. We bring this offering by faith. We believe that Christ is the only One who can take away our sin and hold back God's wrath. "He is the propitiation for our sins: and not for our's only, but the sins of the whole world" (I John 2:2).

The second effect of the blood is *manward.* The blood illustrates the principle of substitution— the innocent suffering for the guilty, the just for the unjust. God's legal demand against us is death. Our Substitute (Christ) discharges this legal demand willingly (I Peter 2:24; John 10:17-18). Accept Him today!

"Without Faith It is Impossible to Please Him"

By R. T. HOWE
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TEXT: *But without faith it is impossible to please him . . .* (Hebrews 11:6).

In our text God gives us one of the many formulae in His Word which assist us to know Him better and to live according to His will. Let us consider this formula carefully: "But without *faith* it is impossible to *please* him: for he that cometh to God must believe that he *is*, and that he is a *rewarder* of them that diligently seek him."

Being a mechanical engineer, I appreciate formulae—rules or combinations which, if followed, give certain *specific* results. As Christians we all want to *please* God and to have results in our work for the Lord; "By their fruits ye shall know them"! It behooves us, therefore, to analyze this formula which gives the key to a life which will be pleasing to God.

Housewives know the word "formula" as the term "recipe"—a combination of ingredients and *actions* leading to a *definite* result. Combine milk, eggs, butter, shortening beaten with flour, a pinch of salt, a smoking griddle and the result is those golden brown pancakes that Mother used to make.

God gives us equally *definite* instructions in His recipes concerning our everyday living as Christians *pleasing* to Him. Listen, for instance, to John 15:7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Notice that God promises unlimited results to the one who lives so close to the Lord Jesus Christ that he literally *abides* in Him. Notice also that a second condition is stated in the formula: "If . . . my words *abide in* you." This means earnest Bible study, so that the words of Christ will truly *abide* in the believer. How many of us memorize the Bible with this aim in mind? Small wonder that few Christians reach the *full* experience of this promise!

So sure is the promise of blessing for the one who will read God's Word diligently that God states it several times in His Book. Hear God speaking to Joshua, who was faced with the gigantic task of leading the children of Israel against hostile tribes into the Land of Promise. "This book of the *law*"—the Holy Scriptures—"shall not depart out of thy mouth; but thou shalt meditate therein

day and night, that thou mayest observe to do according to all that is written therein: for *then* thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8). In Psalm 1 God speaks of the man "whose delight is in the law of the Lord; and in his law doth he meditate day and night." Consider the promise made to such a man: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and *whatsoever he doeth shall prosper.*" Let us purpose therefore to follow this formula and read God's Word diligently that it may *abide* in us so that we can claim God's promise of good success!

A formula, as we stated, is a combination of ingredients and actions which, if followed, will lead to definite results. Let me sound a *warning:* the recipe must be followed *carefully.* The bride who forgot the shortening in the biscuits was woefully embarrassed when the results were ready to serve! Similarly, we must not trifle with God's formulae and expect satisfying results.

"Without *faith* it is impossible to please him." This simple, direct statement mentions *one* ingredient: *Faith.* So important does God consider this requisite for pleasing Him that He devotes an entire chapter to a summary of this theme. Hebrews names for us some of the great personalities throughout the ages who had deep faith in God, and summarizes their experiences as a testimony to God's formula of faith.

As we read of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Moses, Rahab, Gideon, Samson, David, Samuel and the prophets, we realize that God used these men and women mightily to change the course of history. We see that *all* these illustrious characters believed in their God.

Reading Hebrews 11:6 again, we see that this faith is qualified in *two* ways. We must believe that God *is.* The existence of our God must be acknowledged by faith if we are to please Him. When we allow the cares of this world to burden us, God seems far away. We may even doubt His very existence! We must exert our *faith* in His Being if we are to have the promise contained in this verse.

Secondly, we must believe that He is a rewarder of them that diligently seek Him. Do you *believe* that God will answer your requests when you diligently seek Him? Christ said, "What things soever ye desire, when ye pray, *believe* that ye receive them, and ye shall *have* them" (Mark 11:24). When our Lord healed the blind men of whom we read in Matthew, He said, "According to your *faith* be it unto you" (Matthew 9:29).

In 1937, being in trouble, I prayed for a different position and purposed with assurance to trust God for the results. He *answered* and gave me a new position from an entirely unexpected source. He also gave me an opportunity for future blessing and a life made happy by His guidance. "In all thy ways acknowledge him and he shall direct thy paths." Do we trust the Mighty One

who said, "If ye then, being evil, know how to give good gifts unto your children, how much *more* shall your Father which is in heaven give good things to them that ask him?"

As if introducing this faith chapter (Hebrews 11), God states its theme in the closing verses of the previous chapter: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." When we draw back God does not honor us with His blessing, for then He has no pleasure in us. "Without faith it is impossible to please him."

To show us how His formula works, God reviews in quick succession in our chapter, Hebrews 11, mighty events which have occurred through the ages—events made possible by men who believed in God and consequently through *faith* subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, and out of weakness were made strong. Have you been made strong out of weakness by *faith* in your God?

Recently I was given a new assignment at the war plant where I work. The task required keen insight into human nature, diplomacy in handling people and adroitness in dealing with a labor union. Naturally I approached the new work with fear and trembling. In my daily Bible reading the Lord spoke saying, "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist" (Luke 21:15). This promise has been made good abundantly and the Lord has made it possible for me to accomplish the new assignment effectively. "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Proverbs 3:5).

"Without faith it is impossible to please him." About five years ago I knew the Howe family was not *pleasing* God. The people we would meet had governed our choice of a church. We were spending many hours in pursuit of mere temporal pleasures. However, God was *drawing* us! At night we read Bible stories to the boys, and we began to analyze the content of these stories to determine whether or not they were true to the Bible. Finally, beginning to read the Bible itself, Mrs. Howe and I discussed whether or not to teach the many miracles as *fact* or as history. I had studied Darwin's theory, and Mrs. Howe had taken several logic courses tinged with atheism. We had encountered only man-made theories, however, and nowhere had we found an account like that which God gives in Genesis, namely, that man was created in the image of God. Nowhere had we found such a textbook as the Bible, prepared and preserved through the ages by the Holy Spirit, and telling of man's beginning, history, fall, redemption and final destiny. Putting aside doubtings we purposed to believe the Bible literally word for word as God's divine truth and to teach it to to our boys.

As we look back, it is evident that, from the time we expressed full belief in the Bible as God's complete truth, He has showered us with blessings: a deeper knowledge of Him, opportunities for service, guidance in daily problems, material blessings in abundance, freedom from worry and a peace in our home that "passeth all understanding."

If you need this joy, peace, guidance and comfort, you also may have it—in *Christ.* Crown Him King and Lord of your heart and life; trust Him for salvation and freedom from the condemnation of all your sins and shortcomings. Come into the full happiness of a life surrendered to Him and *dependent* upon Him.

Let us all purpose to please God from this moment forward by placing full faith in His formula and believing completely that He is a rewarder of them that diligently seek Him, for "without faith it is impossible to please him."

The Natural Man: A Creature of Limitations

By HERMAN A. HOYT
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There are some facts upon which all believers agree. We agree that we are the recipients of a superabounding grace. We also agree that the enormity of our sin and the immensity of His grace confound us. With one accord we say with the poet:

I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully He proffers me;
I tremble to know that for me He was crucified;
That for me, a sinner, He suffered, He bled and died.

Though we admit that the entire scope of His grace is beyond human comprehension, we also admit that in some small way we understand it and believe it. But the faith which you and I confess is denied by many. What seems to us to be the most valid and conspicuous fact in history, namely, the Cross of Christ, is rejected by the majority. We stand amazed that men can so easily brush aside this patent fact. Nevertheless, men do brush it aside. Why do men reject great spiritual truths?

I will make bold to say that there is not a believer who reads this message who has not confronted himself at one time or another with this question. The question involves such familiar everyday occurrences that we fail to realize its deep significance. During my first experience as a student pastor, a young lady came to me seeking the way of salvation. After questioning her for several minutes I learned that she was face to face with a problem. She was unable to understand the story of Jonah and the great fish, and she frankly confessed that to her this was an insuperable barrier. Not long after that, a young man was relating to me some of his perturbed thoughts before he became a Christian. He told of his troubled mind as he sought to understand the fall of Jericho. To him the encircling of those massive walls, the blare of voices and the blast of trumpets could not be explained. Why did these young people stand in the presence of great spiritual monuments like blind people in the presence of the handiwork of nature?

Several years ago a noted Bible teacher of our country related this very illuminating experience. During one of his tours of the West Coast, a young man came to him and wished to speak with him re-

garding philosophical problems in the Word of God. The teacher asked if he was a Christian, and upon receiving a negative answer, he refused, giving in substance this reason: "It would be useless for me to talk with you, for you would not understand, and you would regard the things I say as foolishness. When you accept Christ as your Saviour, then I will talk with you." Then he read to him I Corinthians 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." It is needless to say that the young man went away greatly incensed because he had been refused an audience. However, he later accepted Christ, and when he met the teacher again, he confessed that the grounds for his refusal were valid.

Why do men reject great spiritual truths? The answer is to be found in the words of I Corinthians 2:14: "Because the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." What is the natural man? What is the disposition of the natural man? What are spiritual things? What is the attitude of the natural man? What are the capabilities of the natural man? What is spiritual discernment? It is easy enough to read I Corinthians 2:14 in answer to this question, but it is quite another matter to understand what it means. I approach the exposition of this passage with the firm conviction that when we have completed our study of it we shall continue to ask this question: *Why do men reject great spiritual truths?* I also approach it with the assurance that diligent study will yield something of value.

Let us look at the passage carefully. It consists of two parts: a *proposition* and an *explanation.* The proposition is this: "But the natural man receiveth not the things of the Spirit of God." The explanation contains these words: "For they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Our first major consideration will be the proposition: "But the natural man receiveth not the things of the Spirit of God." Notice that the proposition contains no less than three ideas. The words "natural man" contain a *description.* The word "receiveth" presents a *disposition.* The words "the things of the Spirit of God" offer a *definition.* Let us consider them in the order in which they appear.

1. Let us look first at the *description* of the natural man. In all fairness to the natural man, I believe that we should not invest the word "natural" with the idea of sin. It is true that the "natural man" is a sinner, but in I Corinthians 2:14 Paul is not endeavoring to describe the moral disposition of the man. He has another object in view. He is trying to depict the limitations of unaided human nature. The Greek word which is translated "natural" is the word *psuchikos.* If the word is transliterated into English it becomes our word "psychical." It means "soulical" or "adapted to the use and

expression of the soul." A "natural man" is, then, a soulical man. He is a man with a soul. What is the soul?

It is difficult to arrive at any absolute definition of the soul. It is possible, however, from the use of the word in the New Testament, to note some of the reactions of the soul. (1) The soul rests (Matthew 11:29). (2) The soul is troubled (Matthew 26:38). (3) The soul praises (Luke 1:46). (4) The soul fears (Acts 2:43). (5) The soul hears (Acts 3:23). (6) The soul desires (Revelation 18:14). (7) The soul feels (John 18:18; the word "cold" is from the same root). Thus it would seem that the soul registers sensation. It registers the sensations of seeing, hearing, smelling, tasting and feeling, and interprets information received through these senses. It is obvious that the natural man is a man who operates in the realm of the soul.

There is still another item in the description of the "natural man." Paul gives a positive description, but Jude gives not only the positive but also the negative (verse 19): "These be they who separate themselves, sensual, having not the Spirit." The word "sensual" is the same as the word rendered "natural man." Besides using the word "soulical," Jude says that these men have not the Spirit. They possess souls, but they do not possess the Spirit of God. The "natural man" is entirely soulical or psychical. That this describes the limited sphere in which the "natural man" lives is very clearly indicated in I Corinthians 2:11-12: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we may know the things that are freely given to us of God."

2. At this point let us look at the *disposition* of the "natural man." The text says that he "receiveth not" the things of the Spirit of God. I believe that the original language will enrich this statement. Our entire attention should be centered upon the word "receiveth." What does this word mean? There are two words in the original that are translated by our English word "receive." To confuse the two would be to miss the meaning of this passage. The first of these words emphasizes the object that is being received, whereas the second places emphasis upon the attitude of the one who receives the object. An example of the first usage may be found in Revelation 5:7, but that is not the word in I Corinthians 2:14. The word that appears in this passage emphasizes the subject, and may well be translated by the word "welcome."

Here is a remarkable instance of the use of this word. Recall the moving of that motley horde of Israelites through the wilderness to the plains of Moab by the Jordan. Recall that death-night in the land of Egypt; the flight through the dry sands of the desert; the passage of the Red Sea; those mighty walls of water on either side, surging and boiling, held back by an unseen hand; their triumphant advance against famine and foe. Hunger did not stop them, for the heavens rained manna. Thirst did not stop them, for the rocks

poured forth water. Decay did not stop them, for their garments never grew old. Enemies did not stop them, for armies melted before them. Cursing prophets did not stop them, for they spoke words of blessing. At last they arrived at the brink of Jordan. On the other side of Jordan stood the city of Jericho, like a great sentinel guarding the entrance to the Promised Land. The news of this mysterious people, the Israelites, had traveled before them; so the men of Jericho were frantically preparing to meet the siege of the Israelites. One night Joshua sent out two spies. By stealth they crossed the river, approached the city, and were able to gain entrance. They slipped into hiding in the house of Rahab the harlot. The writer of Hebrews describes Rahab's reaction to these men thus: "By faith the harlot Rahab perished not with them that believed not, when she received the spies with peace" (Hebrews 11:31). Rahab *welcomed* the spies into her home. This is the word appearing in I Corinthians 2:14, but the natural man does not welcome the things of the Spirit of God.

The response of the natural man to spiritual things is exactly like the reaction of many good housewives to the unwelcome agent during the days of the depression. Facing the cold world with all its adversity, with a wife to support and hungry little mouths to feed, the husband and father is compelled to seek a livelihood by the only method available. He becomes an agent. He ventures forth in the morning with vigor and fervor. He approaches the first house on the street. The smoke is curling from the chimney. He catches a glimpse of a face through the window. He makes his way to the door and knocks, but there is no answer. He knocks again, but still there is no answer. He knocks a third time, thinking that he was not heard, but still there is no answer. This is the way in which the "natural man" treats the things of the Spirit of God. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). But the door does not open. This is the "natural man's" reaction to the things of the Spirit of God. What are spiritual things?

3. In the third place, let us consider a *definition* of spiritual things. Before we can adequately understand the position and person of the "natural man" we must define the realm, scope and nature of spiritual things. We must move with caution, because there is a gross misconception into which it is only too easy to fall. It is safe to say that almost everyone of us has heard someone speak of his spiritual and material blessings. Not long ago, while listening to a group of young people give testimonies, I heard several of this type: "The Lord has blessed me both materially and spiritually. He has blessed me spiritually with peace of mind and soul, and He has blessed me materially with money and other necessities." These phrases constituted not one testimony but many; not the attitude of one but the attitude of many; not the thinking of one but the

thinking of many. The expressions have become so stereotyped that I dare say all of us have used them at some time in our experience.

What does the speaker do when he makes such a statement? He distinguishes between two classes of things. He makes a category of spiritual things which may be characterized as intangible, untouchable, immaterial, and he makes a category of material things which are tangible and touchable. Let me ask this question: *Do spiritual things exclude material things?* Do spiritual things include only immaterial things? I have heard men speak of goodness, truth, beauty, ideals and life as spiritual things. What are money, churches, my body, my food, the earth, the Bible? There is only one way to settle such a dispute. The Word of God is the final authority.

Moreover, the Word of God gives a very illuminating answer. The Greek word *pneumatikos,* which is translated "spiritual," means that which belongs to and is governed by the spirit. When this word is applied to the Holy Spirit, it indicates that which belongs to and is governed by the Holy Spirit. What belongs to the Holy Spirit? Let us consider first Job 26:13: "By his spirit he hath garnished the heavens." On a clear evening it is an engaging occupation to search the heavens veritably bedecked with millions of little twinkling lights, the diamonds of the sky, "the forget-me-nots of the angels." Think of one of the most recently discovered stars. It is so large that if its center were placed in our sun, its radius would reach far beyond the confines of our universe. This star, more than six billion miles in diameter, is no small bit of material stuff, and yet it belongs to and is governed by the Spirit. Let us read I Corinthians 15:44: "There is a natural body, and there is a spiritual body." This spiritual body is that in which every saint will rise from the grave. It is the same type of body in which our Lord rose from the tomb. Though the disciples were confused about the body of our Lord, He quickly dispelled all their doubts when He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). His body was spiritual because it belonged to and was adapted to the use and expression of the Spirit of God. But the body was material. Let us consider one more passage, I Corinthians 12:8-9. In this passage you will note the reference to spiritual gifts such as wisdom, knowledge and faith. Of course, these are immaterial, but they are spiritual because they belong to and are governed by the Spirit.

It is possible to mention many more examples of spiritual things, but these are sufficient. By examining them one sees immediately that the things of the Spirit of God are both material and immaterial. We must remember, therefore, that the word "spiritual" does not mean "spirit." But it does mean "belonging to and governed by the Spirit." It is interesting to note that the immediate context, which gives rise to I Corinthians 2:14, deals with the Cross of Christ (2, 8), but the Cross of Christ is a very material thing. It was made of rugged pieces of timber and upon it a real Person was

pinioned—a Person having flesh, blood and bone. That Cross was used by the Spirit of God. What baffles men is *how* that Cross was used by the Spirit of God.

Our next major consideration will be the explanation: "For they are foolishness unto him: neither can he know them, because they are spiritually discerned." The explanation consists of three definite ideas. There is the *attitude* of the natural man in the words, "for they are foolishness unto him." There is the *ability* of the natural man in the words, "neither can he know them." There is the *actual limitation* of the natural man in the words, "because they are spiritually discerned." We shall now treat them in their respective order.

1. Notice first of all the *attitude* which the natural man takes toward spiritual things. The text says, "For they are foolishness unto him." The natural man does not welcome spiritual things because they are foolishness unto him. It is worth noting that the word rendered "foolishness" does not mean mere folly. It is the word from which we get our English word "moron." This "foolishness" is the kind of thinking that is the product of a feeble mind. This thinking is utterly unreasonable and imprudent. It is empty, vain and impractical. It is visionary and unreal. It has no basis in fact. This is how the natural man regards the things of the Spirit of God.

There is a classic illustration in the Word of God. In Acts 26 Paul is pictured as standing before His Majesty King Agrippa and the Queen. The apostle is making a plea for his life. Properly to orient his defense, Paul recalls to the memory of Agrippa his former life: how as a strict Pharisee, loving the law, zealous toward God, walking in every ordinance of the Jews, he persecuted Jewish Christians; how his zeal for God and his hatred for Christ fired his wrath to a white heat; how he received letters from the chief priests, authorizing him to persecute Christians in cities beyond the commonwealth of Israel; how upon one of these expeditions, as he approached Damascus at midday, he, with those who accompanied him, were struck down in the road and a light transcending the brilliance of the sun shone around them; how a voice spoke to him—a voice purporting to be that of the One whom he hated and whom he blasphemed, none other than the Lord Jesus Christ Himself; how that voice commanded him to go into Damascus and await further instructions, for he had been ordained an apostle to the Gentiles. Paul concludes this remarkable testimony with these words: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." The reactions of Festus, the Roman governor, and Agrippa, are deeply significant. The Roman governor, apparently unable longer to withhold his profound disgust, explodes, "Paul, thou art beside thyself; much learning doth make thee mad." The word "mad" means "crazy." Agrippa, answering the appeal of Paul, displays his attitude with a burst of sarcasm: "Almost thou persuadest me to be a Christian." To Festus and Agrippa this testimony of Paul

was utter foolishness. If these men of long ago responded as they did to Paul's testimony, it is not surprising that men of this day and age seek to explain this experience on the basis of a sunstroke, a flash of lightning, a fit of epilepsy, a hallucination, a mental conflict or a moral perversion. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." Why are these things foolishness to him?

2. Let us now look at the *ability* of the natural man as described in the clause "neither can he know them." It is true that a man's attitude determines how he will react to things, but the reason goes deeper than mere attitude, for a man's attitude depends upon his ability to receive and understand things. The text at this point can helpfully be rendered "neither is able to know them." The word "know" means "to recognize and understand." To illustrate this point I want to present the instance that we find in the immediate context. Its appropriateness can hardly be questioned.

Before I do so, notice the word in the last clause: "discerned." This word is the Greek word *anakrino,* which is frequently translated by the English word "examine," referring to an examination in court. Let us consider a very significant use of this word. In Luke 23:14 we read, "Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having *examined* him before you, have found no fault in this man touching those things whereof ye accuse him."

There is no incident in history fraught with so much significance as the trials and crucifixion of our Lord. When that vicious band of soldiers led our Lord away from the garden to the scenes of His trials, they knew Him only as a man. Our Lord underwent six trials during the early morning hours of that fateful day. Twice He stood before Caiaphas. Twice He stood before Pilate. Once He stood before Annas. Once He stood before Herod. At each of these trials He underwent examination. He was plied with questions: "Art thou the Christ?"; "Art thou then the Son of God?"; "Art thou a king then?" They saw His demeanor; for Himself He made no plea; against the charges He made no denials; in view of approaching doom He made no effort to escape. There were many who witnessed this momentous tragedy. Some were His friends; others were His enemies. His friends, who knew Him intimately and now beheld Him, were convinced that He was the Christ, the Son of God, and, like the penitent thief, they looked up and said, "Lord." His enemies, though they, too, had been witnesses to His trials and crucifixion, were not persuaded that He was more than a common blasphemer, and like the unrepentant thief, they looked up and said, "If thou be the Christ, save thyself and us." Paul, in commenting

upon this scene, says, "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (I Corinthians 2:8). "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither *can he know* them." Why did they not know Him?

3. The reason for the *actual inability* of the natural man lies in the last clause of this verse: "Because they are spiritually discerned." The natural man may make an examination, but he cannot make a spiritual examination, since he is a man confined to the sphere of the soul and does not possess the Spirit of God. Since he is, therefore, not adapted to the use, control and direction of the Spirit of God, it follows that he does not welcome the things of the Spirit of God. He does not welcome spiritual things because they appear foolish to him, and they appear foolish to him because he is unable to open the door of his heart to them. Since he does not possess the Spirit of God, he, like a deaf man sitting before a great symphony orchestra and trying to appreciate exquisite music, or like a blind man in a great art gallery seeking to examine the great works of art, does not possess the instrument by which to examine spiritual things, for he is limited to the sphere of the soul.

A child was born blind. She grew normally, and her eyes, like the rest of her body developed normally, but she was unable to see. Her mother tried to compensate for the child's deficiency by spending hours each day telling her of the wonders of the world. She told her of the beautiful landscape, the tinted flowers, the restful green of the hillside, the towering trees, the color in the rainbow, the dazzling diamonds of the sky. One day the parents learned that by means of a delicate operation the sight of the child might be restored. The operation was successfully performed by a great surgeon. After some weeks the child was brought home and the bandages removed in a dark room, and gradually her eyes were exposed to the light. Finally she was brought into the full light of the living room. She was silent for a few moments. Then, with a shriek of childish delight, she ran to the open window and then to the open door, meanwhile feasting her eyes upon the panorama of nature. Then she ran wildly into her mother's open arms, exclaiming, "Mother, why didn't you tell me things were so beautiful?" The mother, with tears of joy coursing down her cheeks, replied, "Darling, I tried to, but I couldn't." So it is with the natural man. The avenue of entrance is closed so that he is unable to know, receive and appreciate the things of the Spirit of God, but by means of a delicate operation known as the "new birth," performed by the Great Physician, the Lord Jesus Christ, the Spirit of God may be imparted to the natural man so that he becomes a "new creature" in Christ. Then he will be able to examine spiritual things, to know them, to receive them and to revel

in the new vistas of glory that will pass before his eyes. Then his testimony will be like the testimony of all God's children:

Heaven above is softer blue,
Earth around is sweeter green.
Something lives in every hue
Christless eyes have never seen.

Birds with gladder song o'erflow,
Flowers with deeper beauties shine,
Since I know as now I know
I am His and He is mine.

Wings of the Morning Over Latin America

By JOHN A. HUFFMAN
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TEXT: *If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me* (Psalm 139:9, 10).

Since my conversion, when a lad of eight, I have had the casual interest in foreign missions that is common to all Christians. This interest was expressed in attendance at missionary rallies, the reading of missionary literature and an occasional contribution to a foreign missionary project.

It was not, however, until three years ago that I had a realistic conception of the meaning of a "Macedonian call." During the 1942 Annual Missionary Convention at the Park Street Congregational Church in Boston, my heart responded to the stirring appeals for assistance in carrying the good news to those in the "regions beyond."

While I was engaged in prayer before my early morning broadcast, the Lord laid upon my heart the challenge of using radio in the regions of Latin America for aggressive missionary work. That very morning we had as our speaker on "Wings of the Morning," Elmer V. Thompson of the West Indies Mission, and inquiry was made concerning the possibilities of using the broadcasting facilities of Cuba. His immediate reactions were negative for he said that the cost of broadcasting would be prohibitive and the response of native Christians to such a modern method would likely be unfavorable.

After further meditation and prayer, Mr. Thompson called to say that he thought it was the Lord's will that we should consider in detail the possibility of broadcasting the Gospel to the West Indies Islands. In that same conversation he said, "It seems significant to me that you felt led to talk to me about broadcasting in Cuba, for just before I left our mission field this last time, Señor Lavastida, the greatest soul-winner I have ever known, placed his hand upon my shoulder and said, 'I am convinced that the time has come when we should seek to proclaim the message of Christ to all needy people through the medium of radio.' Other than Señor Lavastida, you are the only man who has ever suggested the broadcasting to me."

The following Monday evening, two men clasped hands across a dinner table in a downtown restaurant as one said, "I pledge the fullest co-operation of my entire missionary staff to the proposed missionary broadcast from Havana."

The other said, "God has laid upon my heart the burden of the West Indies broadcast, and even though it may mean the changing of personal plans, you may rest assured that we will not allow one stone to remain unturned until a Gospel broadcast goes forth in the Spanish language through the facilities of some powerful Havana station."

These daring statements were made following a lengthy discussion of what might properly be termed "a modern Macedonian call" —a call which was born in the inspiration of the great missionary convention. That call was to promote, finance, organize, launch and maintain a Gospel broadcast for those in Latin America.

That Mr. Thompson and I were driven by a God-given conviction is evidenced by the fact that within the next six months not only were we privileged to meet on Cuban soil, but prior to that meeting we had, under God, been able to set up a home and foreign broadcasting staff which was entrusted with the responsibility of carrying the good news of the Gospel to the people throughout the northern half of South America, the whole of Central America, the West Indies Islands and, by short wave, throughout the greater part of the United States.

After we had made this covenant the West Indies Committee was organized with Dr. Harold John Ockenga, pastor of Park Street Congregational Church, as president; Mr. Irving B. Parkhurst, a Christian businessman, as treasurer; Rev. Elmer V. Thompson, director of the West Indies Mission, as field director; and me as director.

Through radio, letters and personal appearances, this committee informed the Christians of its determination to share the blessings of a radio ministry with thousands of Spanish-speaking people, and we were soon assured of sufficient support to justify the launching of "Las Alas del Alba" from Havana.

Mrs. Huffman and I were chosen to make an inspection trip of the West Indies Mission work in Cuba and were authorized to take any steps necessary for the establishment of a missionary broadcast. Obstacles such as the hospitalization of our little son, wartime restrictions on travel and foreign regulations were surmounted and we at last found ourselves disembarking from a Pan-American airliner in the Havana airport to be greeted by none other than Señor Lavastida, who is affectionately known as "the Moody of Cuba."

The night was spent at Hotel Gran America overlooking the beautiful capitol building of Havana; the next morning we window-shopped on the narrow streets in Cuba's capital; and the afternoon and evening we spent traveling on a bus to the headquarters of the West Indies Mission, two hundred and fifty miles in the interior.

Words cannot describe the thrill which came to us as we stepped from the bus, walked across the national highway and entered, as the shades of night were falling on the campus of Los Pinos Neuvos, the Bible training center of the West Indies Mission. Our first impression was one of keen disappointment. As we walked across the highway we saw dirty little shacks and unkempt lawns, but as we ascended a little hill we saw one of the most beautiful panoramas in the world. Nestled among the royal palm trees were a group of modest but attractively built dwellings including homes for the missionaries, dormitories for the students, a dining-hall and a spacious auditorium seating over 1,500 people. In the background could be seen the dim outline of the banana groves, and in the distance were hills under a starry Cuban sky.

But ours was a business trip for the King of kings, and so the next three days were spent in discovering talent suitable for radio broadcasting and in training our new-found friends for broadcasting. By Wednesday of the first week we had organized a staff of workers including soloists, instrumentalists, a mixed quartet and a Spirit-filled native preacher who was none other than Señor Lavastida who had prayed us to Cuba. For hours these consecrated Christians talked, sang, played and prayed into a "make-believe" microphone—a stick laid across the top of a piano—but all was done with the conviction that God was preparing the wary for a great broadcast in which, through these human instrumentalities, He would lead many souls to the Lord Jesus Christ.

On Friday, October 2, the members of the West Indies staff, which I accompanied, arrived at the studios of a large Havana station, having made the two-hundred-and-fifty-mile bus trip the day before from the interior. It was our intention immediately to make the transcriptions for the new program "Las Alas del Alba." From the standpoint of talent, preparation and spiritual motivation we were ready for service, but we soon discovered that the way was blocked at every turn. The studio was not properly equipped for making transcriptions; the manager of the station was taken suddenly ill and carried to his home incapacitated; the radio technician who was to have made the transcriptions did not appear—in fact, the morning passed with nothing accomplished. There seemed to be nothing for us but defeat.

Could it be that we had mistaken the will of God? If so, we were all agreed that it was impossible for us definitely to know God's will, for our leading to Havana had been exceedingly clear. Could it be that this was God's way of chastising and of humiliating? If so, we were willing. But, no, the "modern Macedonian call" was real. God had commanded and the assurance came that "where God's finger points, His hand will make a way."

Returning to Hotel Gran America, the broadcasting staff engaged in a prayer meeting in the lobby of the hotel. We poured out our hearts to God, and concluded each prayer with an expression of yieldedness to His plan and purpose. We closed our prayer season

by singing, "Have Thine own way, Lord! Have Thine own way!" It was then that God revealed His plan. Three members of the party were to remain in prayer at the hotel while three went directly to the headquarters of the largest broadcasting station in Havana. From the human point of view there seemed to be no possibility that the management of the network would co-operate, for not only were the three representatives to deal with those with whom they had never had contact, but with those who naturally would not react favorably to a program of Gospel broadcasting.

Within an hour after that hotel prayer meeting the Spanish-speaking manager of the network said, "Gentlemen, this strikes me as unusual. I have been holding one half-hour period open on my chain from 9:00 to 9:30 on Sunday mornings for weeks because I have not found a suitable client. Just yesterday I told the representative of a gambling concern, 'I do not care to carry a program of your type on my station, but if by tomorrow night at this time I have not sold that half-hour period I will let you have it.'"

We were thrilled to discover the cost of our proposed broadcast was only a few dollars more per month than what we had anticipated for the one station, and, furthermore, we would be broadcasting over a network of nine stations. Within an hour a contract had been signed and arrangements had been made to broadcast over the entire CMQ network at a cost which we could meet.

The next thirty-six hours were hours in which sleep and sightseeing had little place, and most of the time was spent in the studios of CMQ making the first transcriptions for "Las Alas del Alba" ("Wings of the Morning"). Sunday morning, as the clock chimed nine, five members of the West Indies Broadcast staff were comfortably seated in the bus about to leave for Los Pinos Nuevos, while a missionary companion and I stood at a little confectionery stand in Havana hearing the first broadcast of "Las Alas del Alba." From that time to the present moment this broadcast has been regularly carried over the facilities of the largest chain of broadcasting stations in the West Indies Islands.

As Mrs. Huffman and I left Havana the next day we did so with full assurance that God's plan had been fulfilled. We were confident that the tremendous responsibility of broadcasting the Gospel in song and sending forth the Word was in consecrated hands. In our hearts there was a song of praise.

It was during the return trip that I had the privilege of meeting for the first time my now tried and true friend, Paul Hutchens. Convinced that God would be pleased to use the story of the launching of "Las Alas del Alba" to challenge and inspire thousands, I was led to contact Mr. Hutchens by a long-distance telephone call. That conversation resulted in an interview with him a few days later in Detroit, Michigan. There we discovered that for months God had been preparing the way for the mutual labors of the author of Christian fiction and the director of the Worldwide Missionary Broadcast. While the one struggled with the conviction that his was the

responsibility of a stirring missionary novel, the other blazed the trail which led to the formation of the West Indies Broadcast Committee, the committee which had just conceived, organized, launched and pledged to maintain "Las Alas del Alba." It is a real joy for me to know Paul Hutchens, who from that time to this has been greatly used of God in furthering the work of missionary endeavor. It is likewise a pleasure to read Mr. Hutchens' most recent novel, *Morning Flight*, the dedication of which reads: "To my friend and brother, John A. Huffman, Director of 'Wings of the Morning' Broadcast, Cambridge, Massachusetts, and also of the Spanish broadcast, 'Las Alas del Alba,' Havana, Cuba.

"Mr. Huffman, under God, was responsible for the author's inspection trip to the Pearl of the Antilles, where the setting for this novel was secured. May the story become the joy and inspiration to readers which it has been to the writer during the strenuous months of production. May it fulfill the dream of Mr. Huffman in kindling many missionary fires throughout the world."

For a time the broadcast went forth with very little encouragement in the way of visible results, but with the assurance that the seed of the Gospel was being sown in fertile soil. Six months after the launching of "Las Alas del Alba" a letter was received from Mrs. Cowman of the Oriental Missionary Society, informing us that the Crusaders in Mexico reported that our broadcast had a large audience, and then, close on the heels of that letter, came the report of the conversions of five Mexicans in response to an appeal made on "Las Alas del Alba." From that time to this, letters have come to us reporting conversions and spiritual blessings resulting from the broadcast of "Las Alas del Alba." These letters come from all the West Indies islands, from each of the Central American countries, and many have been received from various sections in the United States.

Today we of the Worldwide Missionary Broadcast rejoice in the continuation of "Las Alas del Alba" each Sunday morning over the CMQ network, the establishment of a rebroadcast over Havana's 10,000-watt COCO, the maintenance of "The Bible School of the Air," which goes forth daily over Santa Clara's 10,000-watt transmitter, and arrangements which have been made for the expansion of "Wings of the Morning" into South America and Ethiopia in the near future.

Truly, God has prepared the way for carrying the Gospel of Jesus Christ in all its purity and power through a medium which cannot be hindered by the decree of dictators or limited by international barriers. As director of this "modern missionary miracle" I ask a continual interest in your prayers and invite you to secure further information concerning the thrilling work of Worldwide Missionary Broadcast by addressing your request to Post Office Box Number 7, Cambridge, Massachusetts.

Elijah's God Still Lives Today

By BOB INGERSOLL
Evangelist, Saginaw, Michigan

I Kings 17:1-16 and 18:41-46 tell us what God can do with a man who dares to believe that there is nothing impossible with God. These verses reveal three characteristics of Elijah.

1. He was *a faithful and praying man.*
2. He was *an obeying man.*
3. He was *a staying man.*

A FAITHFUL AND PRAYING MAN

Elijah was a faithful man who believed in God. Notice what he said: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." His faith was steady and unflinching. It saw the invisible, believed the incredible claimed the impossible and challenged the unbelievable. Elijah said, "There shall not be dew nor rain . . . but according to my word," that is, "not until I say so." These words showed that Elijah dared to believe God. He applied the advice given in the chorus which all of us, no doubt, have sung:

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known.

Elijah stood alone in the presence of Ahab, an enemy of God, one who built an altar to Baal, walked in the sinful ways of Jeroboam and provoked the Lord God of Israel to anger more than all the other kings of Israel who reigned before him. Ahab asked Elijah "Art thou he that troubleth Israel?" thus implying that Elijah was a troubler.

Any man who dares to be an Elijah for God will be a troubler, because he stands for the truth. The Word of God will always cause trouble for the man or the woman who does not walk in God's ways. Notice Elijah's reply to Ahab: "I have not troubled Israel; but thou . . . in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Hear me! If you are not walking in the ways of God, the Word of God will trouble you as it did Ahab, and you will never escape it.

As Elijah stood in the presence of Ahab with faith steady and unflinching, he declared to the king, "As the Lord God of Israel liveth, before whom I stand . . ." His faith reached out and touched

the Invisible One, "the Lord God of Israel." Elijah dared to believe that whatever he asked of God would be granted. He said, "There shall not be dew nor rain . . . according to my word." This is the faith that conquers!

Turn with me to chapter 11 of Mark's Gospel. Jesus had just restored the sight of Bartimaeus and then had heard the cry of the crowd, "Hosanna; Blessed is he that cometh in the name of the Lord." He went to the Temple at Jerusalem, and in the evening went to Bethany. Jesus was hungry and, seeing a fig tree having leaves, went to it, but He failed to find fruit; the tree had only leaves. Jesus cursed the fig tree. Then He returned to Jerusalem and cast out those who bought and sold in the Temple. He overthrew the tables of the money-changers and the seats of those who sold doves. The scribes and chief priests were astonished at His doctrine. When the morning came, they returned over the same highway, and they saw the fig tree that had been cursed. Peter turned to Jesus and said, "Behold, the fig tree which thou cursedst is withered away."

Peter's eyes were fixed upon the things of yesterday, but Jesus, turning to him, said, "Have faith in God." The disciples' eyes were fixed upon the cursed tree, but Jesus wanted them to look at a mountain. He said, "I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

I am sufficiently old-fashioned to believe that God will grant us whatever we ask of Him in faith. Surely Elijah had that faith when he told Ahab that there would be no dew nor rain. Perhaps some of you are saying, "This is merely an Old Testament story of Elijah the man of God." Remember, if you speak thus, that Elijah's God lives today, and Elijah's God is our God! In the Bible we read: "I am the Lord, I change not . . . Jesus Christ the same yesterday, and to day, and for ever . . . With whom is no variableness, neither shadow of turning . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail . . ." (Malachi 3:6; Hebrews 13:8; James 1:17; Hebrews 1:10-12).

When I was serving as superintendent of the Pacific Garden Mission in Chicago, Mrs. Clarke told me the story of her faith in God. She told Colonel Clarke of a bill that was due and declared with conviction, "We must have faith in God to believe that He will supply the need." When they retired that night they were confident that God would solve their problem.

The next morning Mother Clarke said, "Colonel, follow me." They went to the rear of their home and saw that God had grown mushrooms during the night to provide money with which they could pay their bill! They were living in Morgan Park at the time, and I have stood on the very spot where God supplied their need. I know that God is able to solve every difficulty and that He is the same God in whose presence Elijah stood when he said to Ahab, "There shall not be dew nor rain . . . but according to my word." This is the faith that conquers every difficulty, anxiety, fear and trouble, for it believes that there is nothing impossible with God.

One Sunday a father brought his son into the Waukegan Victory Center, of which I was the director. Both the father and the son were oppressed by difficulty, anxiety and fear. With tears in his eyes the father told me that his son was a graduate of a Bible institute and had intended to prepare himself for the ministry, but he had been drafted and sent to the Pacific theater of war. The young man lost contact with God. Every hope faded. He lost faith. Difficulty rose before him like a towering mountain. He was sent to a hospital in California and then transferred to Great Lakes. Psychiatrists attempted to analyze his case, but nothing could calm his soul. In the Waukegan Victory Center that Sunday he heard the promises of God. The promises and testimonies of the God of Elijah became realities to him. In simple faith he put his trust in the promises of God. One month later God had proved to him that those promises were his, for he had been released from the hospital, given a civil service position and had returned with his charming fiancée to visit us.

True faith believes that *nothing* is impossible with God. Elijah's God still lives today! Elijah was a faithful and a praying man. Are you? If not. why not?

AN OBEYING MAN

Elijah obeyed God. When the word of God came unto him saying, "Get thee hence," he went immediately and did according to the word of the Lord. He dwelt by the Brook Cherith, and the ravens brought him bread and flesh in the morning. In the evening he drank from the brook. Eventually the brook became dry because there had been no rain. Elijah knew that obedience was better than sacrifice. He knew that God was able to supply water for him to drink though the brook was dry. I believe that Elijah said to the people, "If God is able to speak to the birds of the air and cause them to bring me bread and flesh in the morning and evening, He is able also to bring water out of a dry brook." The God of Elijah still lives today. He is great enough to bring water out of a dry brook even today if it pleases Him to do so.

While conducting a meeting in Toronto, Canada, for Dr. Oswald J. Smith, who is the pastor of what in my opinion is the greatest missionary-giving church of today, a man came to me after the evening service, handed me a book and said, "Read this book, for

it makes Elijah's God real today." The name of the book was *Holy Anne, the Irish Saint.* I have read the volume many times and every time I read it my faith in the Lord is strengthened and I exclaim, "O Lord, help me to obey Thee so that I can say, 'Lord, if it please Thee, give water out of a dry well' "!

Study verses 8-10 of I Kings 17. "The word of the Lord came unto him, saying, Arise . . . so he arose and went to Zarephath." The many blessings that followed were the result of Elijah's obedience. Blessings came to the widow, her son, Elijah and the land of Israel. David said, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered . . . How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand" (Psalm 40:5; 139:17-18).

We sing, "Count your blessings; name them one by one." Can you? If you obey God, beloved of the Lord, the blessings will follow!

Elijah went obediently to Zarephath, and when he reached the gate of the city, the widow was there gathering sticks. The prophet called to her and said, "Fetch me, I pray thee, a little water . . . that I may drink," and as she was going he said, "Bring me . . . a morsel of bread." The words of Elijah were significant to the woman for she replied, "I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." Elijah said, "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son." The widow did as Elijah commanded, and God kept His promise. The supply of meal and oil was not exhausted. God wanted obedience, and because the woman obeyed Elijah, the blessing of the Lord rested upon her home. When the widow started to pour *out*, God started to pour *in*. Hear me, child of God—when you start to pour out for God, God will start to pour in for you. The widow did not have much, but she gave what she had. God wants you to obey. Bring what you have. No matter how little it may be, bring it, and out of the heart of God will flow a blessing that will bless the world.

While traveling on the East Coast, going from Maine to Philadelphia, we stopped in Bridgeport, Connecticut. I said to my wife, "This is the town where Fanny Crosby is buried. I am going to find her grave." We were told the location of the cemetery in which she was buried, but our informants doubted if we would find the great hymn writer's grave. When we reached the cemetery, a little lad was standing at the gate. I asked him if he knew where Fanny Crosby was buried and he replied, "Yes, sir, but you will never find her grave." I said, "Laddie, jump in and

show us." Before he showed us Fanny Crosby's last resting place he pointed out two other graves: those of P. T. Barnum and Tom Thumb. The imposing monuments which marked these graves were the world's testimony to the world of the esteem in which it held these two men. I asked the boy to show us Fanny Crosby's monument. I expected to see a beautiful marble memorial that would testify to the world what the Christian Church thought of this great woman, but to my surprise, the grave was marked only by a small piece of stone which was nearly covered with dirt. We remarked sadly, "The world cares only for its own."

Fanny Crosby had but little to bring, but she brought her blind eyes to God. Hers was an obedient and consecrated heart. The Lord blessed the world with her songs: *Saved By Grace, Rescue the Perishing, Pass Me Not, O Gentle Saviour* and many others.

The late Mel Trotter brought what he had to Jesus—a broken life—but God took it and blessed the world through his rescue missions and evangelistic work. Dr. Oswald J. Smith of Toronto brought what he had. God took it and now is blessing the world with his missionary program. Men and women are bringing what they have to the Victory Centers in Waukegan and Chicago. God is taking what they are offering to Him, and thousands of service men and women are hearing the Gospel and being saved.

Holy Anne lived on a farm just outside Toronto. Soon after the dry season began, the wells and other sources of water dried up. There was no water for the farm animals, and the hired men were forced to go to a little stream nearly a quarter of a mile over the hill. The men soon grew weary of carrying the water this distance. One day as they discussed the problem one of their number asked, "What about Holy Anne? We have heard her pray." As they neared her home they heard her praying. They waited until she had finished and then asked, "If your God can do what you say He can, why not ask Him to send water in the well?" Laughing, they declared, "There is one for you."

Holy Anne said nothing, but that night, alone with God, she asked Him to put water in the well. The next morning, with a pail in her hand, she went to the well, hooked the pail on the rope and began to wind it. Many were watching her, and they were amazed to see the pail filled with water. God indeed gave water out of a dry well, and it did not run dry while Holy Anne lived in the vicinity.

I know that God can give water out of a dry well. I presented myself to God and asked Him to consecrate my life to His service, that I might be faithful, earnest in prayer and courageous to obey. Will you present your life to God so that He can consecrate it and make you His faithful, praying and obedient servant?

Obey God! Arise! Bring what you have! Let the Lord have it and He will use it to His glory. Elijah's obedience to God and the widow's obedience to the man of God brought a blessing to a

household of God. Your obedience to God will bring a blessing to your church, to your community and to the household of God. Are you an obedient man or woman? If not, why not?

The Lord Jesus Christ was faithful; He was obedient; He was a Man of prayer. He was obedient unto death, even the death of the Cross, so that you, a sinner, condemned, without God, without hope and without Christ, might be saved, "for all have sinned." You need salvation, unsaved friend. You cannot claim salvation through works of righteousness which you have done. You are not justified by the works of the law. But thanks be unto God, through the death of His Son Jesus Christ upon the Cross He has provided salvation for you if you will only believe. "Believe on the Lord Jesus Christ, and thou shalt be saved . . . If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved . . . Whosoever shall call on the name of the Lord shall be saved . . . Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God . . . Whosoever believeth that Jesus is the Christ is born of God" (Acts 16:31; Romans 10:9; Acts 2:21; I John 4:15; I John 5:11). Are you saved? If not, why not?

A STAYING MAN

Elijah had faith. He prayed and claimed. He obeyed and went. He stayed with God until the rain came. Elijah's ear was open to the Lord. He could hear the sound of the rain. With his face between his knees, he said to his servant, "Go," but the servant could see nothing. The servant came back six times and said, "There is nothing." But Elijah's faith in God did not falter. He knew rain would come. His faith saw it. His prayer believed it. He obedience claimed it. His staying brought it.

If you will be an Elijah for God, the refreshing rain of salvation will flood our land. God help us all to be Elijahs for Him! Are you? If not, why not?

What Shall We Believe About God?

By Z. T. JOHNSON
President, Asbury College, Wilmore, Kentucky

The Hebrews had two words which designated God. *Elohim* was the common name used by them and indicated God in His power as Creator and Governor of the universe. *Jehovah* referred to God in His relation to man as the only almighty, true, personal, holy Being, a Spirit and the Father of spirits who reveals Himself to His people and to whom all honor and worship are due. This word, however, was used only once a year and only by the high priest. It was considered sacrilege for any other to use this term. In Exodus 3:13-14 we have the revelation of God to Moses as to who He is. When Moses asked God what reply he should give to the children of Israel when they asked who had sent him and his name, God's reply was: "I am that I am . . . This is my name for ever."

If in reply to Moses God had said, "I am *Elohim*," the word would have revealed God as a God of power; as a creator and a governor. If, on the other hand, Moses had used the term *Jehovah*, he would have violated the sanctity of the priesthood because Moses was only a layman and the children of Israel would have had the right to ask Moses who had made him a priest.

The reply, therefore, was a revelation to Moses which signifies that God was ever with him as he went about the task of delivering the Israelites. God was indeed trying to show Moses and the children of Israel who He was.

We are interested, therefore, in knowing two things. One is: *Who is God?* The other question is this: *Is God interested in the individual?* Scripture assists us in answering the first question. Psalm 139 reveals to us that God is a Spirit whose presence is everywhere. The writer makes the confession that he cannot escape the presence of God however hard he may try.

Scripture also reveals to us God's relation to the physical realm. Psalm 19:1-6 tells us that only a super-intelligence could produce a universe such as ours. The writer declares that the very heavens declare the glory of God and that everywhere the speech of nature testifies to the existence of an Almighty Power that controls the operation of the suns and planets.

When the Chicago World's Fair was opened, the authorities wanted to use a photoelectric cell which would catch a beam of light from some distant star and transfer its energy into a power that would operate the switch to provide light for the Fair. This had to be

done on a certain night in June. Astronomers declared that the light of Arcturus would be passing over the given spot at the proper moment, and so arrangements were completed accordingly. At the appointed time—exactly on time—the light of Arcturus passed over the instrument and its feeble reflection was multiplied sufficiently to develop power to operate the master switch that lighted the great World's Fair. How could the scientists know that this point of light would pass a given spot at a certain moment? They had found through years of study that the precision of the passages of the planets and stars is of such accuracy that astronomers can mathematically determine the exact moment the beam of light passes through a given point. Only a God of infinite wisdom and almighty power could create a universe which operates with such amazing precision as ours.

When we reflect upon a God of such magnitude and authority as ours, we are sometimes prone to wonder if He is interested in individuals. Scripture answers this question also. Jesus became the Revelator to mankind of the true nature of God. In Old Testament times, God's relation to man was evident in His dealings with Moses, Abraham, the Israelites, the prophets and other individuals. But in the fullness of time, Christ came into the world to reveal the true nature of God.

In Luke 11:1-2 God is revealed to us as our Father. The disciples asked the Master to teach them to pray. His answer was: "When ye pray, say, Our Father." Here was a revelation of God which neither the word *Elohim* nor the term *Jehovah* could convey. This New Testament word revealed the fact that each individual could recognize and address his Heavenly Father.

The natural question that remains, however, is this: What is the nature of this Father? Matthew 23:37 presents the picture of Jesus looking over the city of Jerusalem and weeping because the great multitude of people killed the prophets, stoned God's messengers and rejected even God's Son. With a broken heart our Lord cried, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" We are not inclined to picture God as broken-hearted because of lost and straying and rejecting sinners, but Jesus in this verse of Scripture is saying to us, "God is like that!"

We read in Luke 7 that one day as Jesus was going down the street, He met a funeral procession. A widow was following the bier of her only son. She was weeping. Luke states, "When the Lord saw her, he had compassion on her." He suffered with her. His heart ached because hers was aching, and so He said, "Weep not." He stopped the procession and used His powers of divinity to restore the lad to life. He placed him in his mother's arms and brought joy and gladness instead of weeping and sorrow. When Jesus did this, He was saying to a broken-hearted world, "This is what God is like!" God wants joy and peace and gladness. He

wants to dry the fountains of tears; to remove the heartaches and the sorrows that sin has brought. He wants to defeat the enemy of all mankind—death itself—and take the sting of death away. This is God!

Jesus revealed the Father in the wonderful story of the Prodigal Son. We find it recorded in the fifteenth chapter of Luke. The key to the whole story is found in the twentieth verse, which states that when the son was yet a great way off his father saw him and had compassion on him (suffered with him), and ran and fell on his neck and kissed him. Jesus was revealing to a straying sinner and to a prodigal world that God is not merely a Judge to condemn and to damn, but that He is a great and loving Father who is looking for straying ones to return to His shelter. He was saying that God with outstretched arms eagerly invites all to come to Him and find rest.

Let us consider another account in Scripture. In the eighth chapter of John we read that the Pharisees brought a fallen woman to Jesus and accused her of an atrocious sin. According to the Jewish law, she should have been stoned to death. Jesus, looking at her accusers and, knowing that they were tempting Him, instead of giving an answer, stooped and wrote on the ground as though He had not heard them. Then He said, "He that is without sin among you, let him first cast a stone at her." One by one they slunk away and left the woman standing in the presence of the Son of Man. When He asked where her accusers were, she replied hopefully, that no man accused her. Jesus' statement to her was: "Neither do I condemn thee: go, and sin no more." He did not say, "I do not accuse you and I do not hold you guiltless." But He did say, "I am not condemning you. I am saying that you can go from My presence released from the condemnation of this sin and you can find release from the condemnation of all sin in My Name." When He did this, Jesus was saying that God knows about our sins. He was saying that God is waiting to lift condemnation, to restore to a state of purity and to bless according to the heart's need. Jesus was revealing God to us.

Is God interested in the individual? You will find the answer on the Cross. There the Son of Man suffered, bled and died. There the sin offering was made. We read that the heavens became black, that the earth shook and that the veil in the Temple was rent in twain. This veil stood between the people and the mercy seat. When the veil was rent, there stood before the congregation of the people not an altar in a most holy place before which only the high priest could appear for them, but an open altar where the glory of God could be revealed to the individual. The blood offering had to be made once a year in the holy of holies. Jesus' blood offering was made once and for all, and He became the High Priest whose blood atonement was accepted by the Father for sinful mankind.

After He had made the sin offering complete, Jesus appeared to His disciples again and again and finally said to them, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Is God interested in the individual? Yes. The answer is found in the ever-present Christ and the ever-present Christ is the Revelator of the great I Am.

When God spoke to Moses in the wilderness, He said, in effect: "Go tell the children of Israel that the God who sent you is not merely the Creator and the Governor of the universe. Tell them that God is not only an almighty, holy Being, to whom all honor and worship are due, but go tell them that the Ever-Present One —the great I Am—is with you always!" Jesus left this final message: "Lo, I am with you alway." The I Am, the Ever-Present One, the One who walks with us through the ages, is the God of all those who will walk with Him and enjoy His blessed fellowship. That is what we may believe about Him.

What Shall We Believe About the Bible?

BY Z. T. JOHNSON
President, Asbury College, Wilmore, Kentucky

The Bible was the first printed book. It was first published at Mentz by Gutenberg between 1450-55. Until that time it existed only in handwritten or hand-printed manuscript form.

The first translation of the entire Bible into English was made by John Wycliffe about 1380-82. The first complete printing of it in English was by Miles Coverdale in 1535. Thus we see that the Bible as one Book, with all parts bound together, is a modern production. This is particularly true because the first printings were large books for churches and religious institutions only. It was not until many years later that William Tyndale's dream of making the Scriptures available so that every plowboy could read them was accomplished. Today the Bible is the world's best seller.

The Bible is the most peculiar book in the world. Note these interesting facts regarding its compilation. It was written over a period of fifteen hundred years. It is one Book comprised of sixty-six books. Thirty-six authors who wrote in three languages and on three continents participated in its writing. These authors were kings, generals, lawyers, ministers, scientists, mechanics, farmers and fishermen. One was a physician.

It is remarkable that such a book, composed of sixty-six sections, written over fifteen centuries of time under many changing conditions of history, is indeed one Book. Its peculiarity consists not only in the variety and multiplicity of its subjects and conditions, but in the fact that it is indeed and in truth one Book which all may read.

Should we believe the Bible literally? In answering these questions I think we should study the Bible from two viewpoints: its literary nature and its validity.

Twenty-two books of the Bible deal with the subject of history. One of the greatest writers of American history in modern times has made the statement that the Old Testament is the best source of ancient secular history. He meant that the religious writings of the Old Testament are historically accurate, and that the accuracy is sufficient to fill the gaps in secular history.

The Bible has eighteen books of prophecy. Five of its books are poetry. In addition to these, it abounds in allegory, illustrations and promises. It has been frequently stated that the Bible has more

promises in it than it has other types of Scripture passages. Some authorities indicate that there are thirty thousand or more promises in the Bible.

When we consider the literary nature of the Bible, however, we must remind ourselves that although it has books of history in it, it makes no pretense of being a history book. Although it abounds in poetry, it makes no pretense of being merely a literary production. The central theme of the Bible is the relationship of God to man and the desires of God for man. History, prophecy, poetry, allegory, illustrations and promises are included in this Book in order that God may lead mankind into the proper relationship with Him.

If we are to believe the Bible literally, we must investigate certain tests as to its validity. Let us look, for example, at the tests of history. Its historical statements must speak for the Book itself. There have been many attempts to prove it is incorrect. If the facts of history, which it states, cannot be proved correct, then the Bible must fall under its own inaccuracy.

Higher critics of a previous century tried to prove the Bible incorrect by stating that there were certain historical facts mentioned in the Bible which could not be verified by secular history. One of these was the existence of the city of Nineveh. When the archæologists uncovered the site of Nineveh and brought to light the libraries of that city, the facts of biblical history coincided so perfectly with the archæological discoveries that the critics had to recall what they had said and admit that the Bible was correct.

Some have had difficulty in interpreting history in the Bible. God never intended His Word to be a history book. He inspired the authors who wrote the historical sections of Scripture properly to interpret the acts of men. He wanted to show God's attitude toward these events in order to reveal to mankind that they must obey His laws.

Let us test the accuracy of biblical prophecy. If prophecy and history cannot stand the test together, the Bible will fall under its own weight, but if it can be shown that the cogs of prophecy mesh perfectly with the cogs of history, the prophetical sections of the Bible will survive any tests which may be put to them. Thus far, in spite of the attempts of critics of all ages, not one prophecy has been proved to be inaccurate. Many of the prophecies have not yet been fulfilled, but numerous fulfillments have already occurred. In every instance, prophecy and history have so harmonized that there was perfect co-ordination between the foretelling of events and the fulfillment of them.

We may also test the validity of the Bible's promises. These have always been either to a nation, certain component groups of society or to an individual. The only way, other than investigating the historical fulfillment of promises, is to test them ourselves as individuals. For example, if we confess our sins He is faithful and

just to forgive them. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." If a person will test these biblical promises, he will find that the Spirit of God will show him the ways of God and he can verify for himself the promises of the Book.

It is said that some years ago an atheist challenged a certain prominent preacher to a debate. The preacher accepted the challenge to debate publicly on the following night, but presented certain conditions to the atheist. He declared, "I will be at the appointed place with one hundred witnesses who will individually testify that Christ has lifted them out of sin. They will be people who have been saved from drunkenness, from lying, from stealing, from every kind of sin in the catalog of transgressions." Then he said to the atheist, "You are to bring as many witnesses as you can find who can testify that your atheistic teachings have lifted them to a higher plane of morality and decency and have put joy and happiness in their lives." When the conditions of the challenge had been presented, the atheist walked away. His teachings could produce no such witnesses, but the minister of God was not afraid to put the promises of God to a test.

Is the Bible a perfect book? My answer is "No," as to technicalities; nor is it perfect in its treatment of all subjects. Let us examine these two facts.

First, the Bible is a printed book. Printers have made errors, and translators have made grammatical mistakes. For example, William Tyndale translated a passage in II Kings 18:35 thus: "The Lord was with Joseph and he was a lucky fellow." The word "lucky" would not be acceptable today as good English. The connotation of the term is different from that of Tyndale's day.

The translations of the Bible cannot be perfect technically because the meanings of words change constantly. Psalm 88:13 reads, "But unto thee have I cried, O Lord; and in the morning shall my prayer *prevent* thee." Psalm 21:3 says, "For thou *preventest* him with the blessings of goodness: thou settest a crown of pure gold on his head." The word "prevent" here is an old English word derived from two Latin words which mean "to go before." Today the term "prevent" means something quite different, and alters the meaning of these verses considerably. The thought in these references is that our prayers go before us to God and that the blessings of goodness go before the Lord as He thinks of His children. We see that the changed meaning of words is an important element in the proper understanding of the Bible.

Hebrews 4:3 and 8 tell of the children of Israel seeking rest, and the eighth verse states, " . . . if Jesus had given them rest." The proper translation of the word "Jesus" here is "Joshua" and refers to the fact that Joshua could not give the Hebrews the rest which they were seeking. The words "Joshua" and "Jesus" are the same, but one is an older interpretation.

The Bible is not a perfect book in its treatment of all subjects. It does not pretend to be. It is not a book on science or art or history. It employs these subjects only to convey the facts that God wishes to present to us.

The Bible perfectly reveals the will of God for mankind in moral law. In the plan of salvation it is perfect, for it is intended so to be. It is written so that man may find the way to God and, finding the way, may walk with God through all the days of his life.

Some have concluded that it is impossible to understand the entire Bible. Our major concern, however, should be to understand the Bible sufficiently to find the will of God and to act accordingly. Many years ago an old mountaineer Christian in a Southern state arose in a testimony meeting and made this statement: "I believe the Bible because it corroborates my experience." If the Bible can be corroborated by human experience, then it is the one Book that all men should know.

Many years ago a writer stated that the Bible had left its indelible imprint upon the ages. He suggested that if, by a miracle, the ethics of the Bible could enter into the imagination of the entire world overnight, there would be a marvelous transition, which would reshape the ideals, the wills, the politics, the tempers and the appetites of mankind, and the entire world would realize that the Christian religion is supreme. Such a realization, declared this writer, would change the liar's tongue, the rogue's brain, the thief's palm; there would be no wrecked homes, no broken-hearted mothers, no faithless husbands or wives; wars would cease, and the sword, spear and shield would be hung up forever. This same writer then suggested that we suppose the opposite—that God is a dream, the Bible is false, religion is a fraud and heaven is a fairy tale. Certain results would inevitably follow. There would be no more hymns of adoration and praise to God. There would be no fear of judgment before a just God. All the disruptive forces of society would gain a strange and fierce energy, and human life would be shortened and menaced. Civilization would perish from the face of the earth. Why? The answer is found in the Bible itself and what it has done for mankind. We may well ask ourselves the question: *What has the Bible done?*

Regardless of technical beliefs its theological teaching, the Bible during the past and the present, among the great and the lowly, among the nations of all ages, has been the only Book that tells *how* to change a sinful man into a child of God. It is the only Book that teaches and enables a man to live patiently and die happily. It is the only Book that can lead a man into a Christian experience and make a Christian of a man whose soul is weary of the incessant change in the world about him and the false claims of human knowledge. When such a man reaches for the Divine Word, he finds not hollow promises, but absolute truths; not shifting sands but eternal rocks; not tricklings of truth here and there,

but artesian wells of spiritual truth that become to him the power of God unto salvation. This is what makes the Christian believe in the Book!

Read the Bible, learn it, love it—and live.

Neglect it, spurn it, hate it—and die.

Believe it—and sing through eternal centuries the songs of salvation.

Reject it—and wander through endless chasms of eternal night in sinful despair.

This Book is the Book of God!

Angels

By ALBERT LINDSEY, JR.
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In one of the German art museums there is a painting called *Cloudland.* It hangs at the end of a long gallery, and at first sight looks like a repulsive daub of confused color. But as one draws nearer, the picture begins to take shape. It proves to be a mass of exquisite little cherub faces like those at the head of the canvas in Raphael's *Madonna di San Sisto.* If one goes very close he sees only an innumerable company of little angels.

How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! But if that soul, instead of fleeing into unbelief and despair, would only draw near to God, he would soon discover that the cloud was full of angels of mercy.

We have a right to believe in angels. Christ, the Possessor of all truth and wisdom, believed in them; the apostles and writers of the New Testament believed in them; the prophets and writers of the Old Testament believed in them. Divine testimony unitedly expresses this truth. If we as Christians desire an intelligent knowledge of angels, we must be willing to search God's Holy Word for the answers to our questions. This means the careful study of many Scripture references, for how else can we learn what the Bible teaches about angels?

Let us begin by studying the nature and position of angels. We learn from Colossians 1:16 (R. V.) that angels are created beings, created by, through and unto the Son of God. "For in him were all things created, in the heavens and upon the earth, things visible and things invisible . . . all things have been created through him, and unto him." Again, we find that angels are greater than man in power and might (II Peter 2:11) and II Thessalonians 1:7 reads ". . . the Lord Jesus shall be revealed from heaven with his mighty angels." You will recall Peter's miraculous deliverance from prison at the hand of an angel, who had the power to loosen chains and open barred prison doors. These illustrations, though brief, will suffice to show that angels have power and might greater than men.

Angels neither marry nor die. Jesus, in refuting the Sadducees, said, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matthew 22:30). We read in Luke 20:36, "Neither can they die any more: for they are equal unto the angels . . ." Then too, angels have great knowledge, but are not omniscient. Christ reveals this when, speaking of

the Second Coming, He says, "But of that day or that hour knoweth no one, not even the angels in heaven . . ." (Mark 13:32, R. V.)

We continue our search and find that angels are not the proper objects of worship, as some would have us believe. The angel, at whose feet the Apostle John fell down to worship during his visions on Patmos, rebuked him, saying, " . . . See thou do it not: I am a fellow-servant with thee . . . Worship God" (Revelation 22:8-9, R. V.). While there are ranks and orders of angels, yet all ranks of angels have been made subject unto Christ. Here is a clear line of distinction between Jesus and the angels. "Who [Jesus] is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (I Peter 3:22).

We find further that all the angels of God are bidden to worship Jesus the Son of God. Hebrews 1:6 reads, "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him." We are given reason to believe that the angels are glorious beings. The angel who came and sat upon the stone before the empty tomb of our Lord is described in Matthew 28 thus: "His countenance was like lightning, and his raiment white as snow." Revelation 10:1 (R. V.) gives us a description of another angel: "And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire." These references are indicative of many others, particularly in the descriptive book of the Revelation. Psalm 78:25 reveals that angels eat: "Man did eat angel's food: he sent them meat to the full."

There are a number of instances recorded of angels having been seen by men. One or two will suffice by way of illustration. Mary saw two angels at the tomb of Jesus (John 20:12); John saw angels during his visions on Patmos (Revelation 10:1). Paradoxically perhaps, we find that some of the angels sinned and that there are angels in hell. Peter gives us this information. "For . . . God spared not angels when they sinned, but cast them down to hell and committed them to pits of darkness to be reserved unto judgment" (II Peter 2:4, R. V.). I Corinthians 6:3 reveals another fact which one might find surprising. Angels shall be judged by believers. This may, however, refer only to the angels who fell. "Know ye not that we shall judge angels?"

Enlightened by this study of the nature and position of angels, we turn next to the question: *What about the number of angels?* Hebrews 12:22 speaks of "innumerable hosts of angels" or literally "myriads of angels," as we read in the Revised Version margin.

Where is the abode of angels? Our Lord said on one occasion ". . . Hereafter ye shall see heaven open, and the angels of God ascending and descending . . ." (John 1:51), and at another time ". . . but are as the angels of God in heaven" (Matthew 22:30). Luke speaks of the angels at Christ's birth as the "heavenly host" and in the fifteenth verse of the second chapter records, "And it came to pass, as the angels were gone away from them into heaven . . ."

We conclude, then, that heaven is the present abode of the angels.

We are perhaps most interested in what angels do. Are they simply decorative harp-players, as we pictured them in childhood? We turn again to our authority, the Scriptures, for the answer to the question: *What is the work of angels?* We look first to their work in behalf of the heirs of salvation. Hebrews 1:14 R. V., gives perhaps the clearest description: "Are they [angels] not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" Notice that they are called "ministering spirits" and they are "sent forth." For what? "To do service." For whom? "For the sake of them that shall inherit salvation."

What do the angels do in the performance of this ministry? We find first that they minister to the physical needs of God's children. You will recall the story of Elijah, driven into the wilderness by the threats of Jezebel, who was so weak and discouraged that he requested that he might die. First Kings 19:5-8 tells us that an angel "touched him, and said, Arise and eat." And there was food and water before him. When our Lord was exhausted in the wilderness following His great temptation, we find that "angels came and ministered unto him" (Matthew 4:11). Again, three years later, when Jesus was experiencing the awful struggle in Gethsemane, "there appeared an angel unto him from heaven, strengthening him" (Luke 22:43).

Few there are who realize the extent and blessing of the ministry of angels. A devoted Catholic woman who was working in our home said to me recently, "God is too busy to look after all of us, so we must pray to the saints and to the Virgin Mary." No, that is not necessary, for God is able to look after each of us Himself. He is God, the One who knows the number of our hairs and who sees the little sparrow as it falls to the earth. Then too, He has His myriads of angels to minister to our needs. Like poor Elijah we have found ourselves in the hour of trial comforted and strengthened by some strange invisible ministry.

In the second place, angels protect God's servants. Our Lord in His rebuke to Peter for the use of the sword in the garden of Gethsemane said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" The promise of Psalm 91:11-12 is: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." The angels protect God's servants from their enemies. (See Genesis 19:11 and II Kings 6:18). We know from study and experience that God works largely through secondary causes. Much that God does for His children He does through their fellow men. Other things He does through the angels.

It is thought by some, and not altogether without reason, that each child of God has an angel assigned to protect him. There are many verses of Scripture that would lead one to believe this, though it cannot be definitely proved. The belief in "guardian angels," a favorite opinion of the old church fathers, cannot be proved conclusively

from the Scriptures, but there are implications to that effect, and many of us are inclined to accept the thought. For instance, read Matthew 18:10 where our Lord says, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." May I remind you that the belief results only from implication and cannot be conclusively proved.

Returning again to our consideration of the work of angels, we find that the angels deliver God's servants from peril and evil. The miraculous deliverances of Peter and the other apostles as recorded for us in the book of Acts (chapters 5 and 12) and Daniel's deliverance from the lions (Daniel 6:22) are but three of many examples which might be cited.

Another important service of the angels is to cheer God's servants in hardship and seeming danger. It was an angel who comforted Paul at the time of his shipwreck off the island of Malta as told us in Acts 27:23, R. V. "For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul . . ." How many of us, when we felt that all hope was gone have heard the angels say, "Fear not"?

Then, too, the angels' ministry includes taking God's servants to a place of blessedness when they die. Hear Christ as He tells the story of the rich man and Lazarus: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried" (Luke 16:22). At every believer's passing from this world there is at the scene the holy escort of angels to usher the soul into the presence of our Lord. This is indeed no small ministry at such an hour.

The sixth and last ministry of angels on behalf of the saints is that at the coming of the Son of Man He shall send His angels and they shall gather together His elect. This is the clear teaching of Matthew 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Further Bible study would reveal many other works attributed to angels, such as revealing God's purposes, as in the case of Zacharias (Luke 1:11-13, 19); showing God's servants what to do, as in the case of Joseph (Matthew 1:20) and in the cases of Philip and Cornelius (Acts 8:26, 10:3-6). We read also of the work of angels on behalf of the heirs of salvation as mentioned in Hebrews 1:14.

As well as ministering unto God's servants, the angels have other work. We find that the law was given through the angels (Galatians 3:19, R. V.): "What then is the law? It was added because of transgressions . . . and it was ordained through angels by the hand of a mediator." Again, "Who have received the law by the disposition of angels, and have not kept it" (Acts 7:53).

The angels will render another service in being present with the Lord Jesus at His coming. Matthew 25:31 reads, "When the Son of man shall come in his glory, and all the holy angels with him

. . . " also, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels . . . " (II Thessalonians 1:7-8). The angels will come with the Son of Man when He comes to judge the nations and to execute wrath upon them that know not God and obey not the Gospel of our Lord Jesus Christ.

The last important work of angels is this: they shall serve as executioners of God's wrath toward the wicked. In the parable of the tares of the field we find that in the end of the age the angels shall gather out of the kingdom of the Son of Man all things which cause stumbling, and those who do iniquity. They shall sever the wicked out of the midst of the righteous, and shall cast them into the furnace of fire (Matthew 13:39-42, 47-50, R. V.)

These, then, are some of the characteristics of angels revealed in God's Holy Word: their nature, position, number, abode, and especially the fourfold work of angels. What does this reveal? Further evidence of God's provision for our welfare. To understand fully His mighty works and execution of His grace and love for us we must possess a knowledge of angels.

A beautiful legend lingers about the memory of the great artist, Michelangelo. One time, so the legend runs, while he was engaged on a great painting, he began to feel incompetent to perform the great and delicate work which he had undertaken. He grew weary, became discouraged, and fell asleep with the task unfinished before him and bearing marks of imperfection which could not hide themselves from his great genius. While he slept an angel came, and, taking the brush which had fallen from the artist's fingers, touched the painting with rarest beauty and divine completeness. At length the great artist awoke with a sense of shame that he had neglected his work in self-indulgent sleep. Still discouraged, he took the brush and determined to overcome the imperfections and complete the picture, but as he lifted his eyes to the canvas, his soul was thrilled and his heart overjoyed that his painting was finished, and that it was "painted fairer far than any picture of his making."

Child of God, here is great comfort for you and me. How earnestly we have longed to be like the Master! We have prayed and labored and sought for strength from every source. But we are conscious of failure; our achievement does not measure up to our ideals. We seem to be making little or no progress and we grow discouraged. But is it not true that in the very hour of our faintness the Master-Workman comes, through His angels, and silently works beauty into our souls?

One day, blessed by His Name, we shall wake in His likeness. In that day we shall see no longer our own deformity and imperfection, but we shall see the image of ourselves like Him, for, beloved of God, "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

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The Blood of Christ for Me

By ROGER MALSBORY
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We are living in a day when many are accepting a bloodless religion. Only a bleeding Christ can be a Saviour from sin, in spite of what the Modernists tell us. Therefore, I am going to accept the blood of Christ.

There are three things to which I want to call your attention: the need of the blood shed by Jesus Christ; the provision of the blood shed by Jesus Christ; the application of the blood shed by Jesus Christ. The Scriptural foundation of our study is the all-important fifth chapter of Romans. In verse 12 we read: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This speaks of the first Adam. From this verse we learn that sin separated God from man and man from God. We also see that sin brought death to perfection, and now I want you to note with me how Adam and Eve's sin separated God from man in life, in death and in judgment. May God's Word impress upon us the need of the precious blood which was shed by Jesus Christ, who wills to be our Saviour.

I am thankful that God did not merely manufacture us like machinery, so that we *had* to be His and had no choice in the matter. Let me ask the question: For what purpose did God create man? You will reply, and rightly, "For fellowship." Since God created man for fellowship, we realize that He must permit man to have the power of choice, for fellowship would be impossible if man could not choose to serve God. However, God's creation was absolutely perfect when He created Adam and Eve, who were righteous beings with the power of choice. In the third chapter of Genesis, God states a commandment which made it possible for our first parents to exercise the power of choice, for since God created man for the purpose of fellowship, He must let him have not only the power of choice but the right to exercise it. God must establish a law whereby man could disobey if he so desired.

That is precisely what Adam and Eve did. In the third chapter of Genesis we read that God's admonition to Adam and Eve was that they should not eat of the fruit of the tree which was in the midst of the garden, lest they die. They should have believed God, for His word was: "Ye shall not eat of it . . . lest ye die," but instead of walking by faith, they listened to Satan's lie. They reasoned with him when he told them, "Ye shall not surely die," and immediately Satan began to appeal to their pride by telling them that they should

be as gods, knowing good and evil. As they turned from faith to heed Satan's lie, they *chose* to partake of the forbidden fruit. God kept His word, as we note in the seventh verse: "The eyes of them both were opened, and they knew that they were naked." Before this time Adam and Eve were sinless and spiritually alive, but through the power of choice they died spiritually. Because of one man's offense, sin entered into the world, separating God from man in life, causing death to pass upon all men because all have received the nature of our first parents.

In verse 18 of Romans 5 we see how sin separated God from man in judgment. "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." It is a sad fact, but true, that every new-born babe enters this world totally depraved. Thus we see the great need of the blood which was shed by Jesus Christ.

The provision of the blood shed by Jesus Christ is shown in verses 6-9: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." Thank God, sin is 100 per cent covered by the blood of Jesus Christ. Where sin separated God from man in life, Jesus Christ's blood reconciled. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (verse 10). Where sin separated God from man in death, the blood of Jesus Christ redeemed from the bondage of sin. Hallelujah for Jesus Christ! He paid the price of your redemption.

My major concern is this: *Have you accepted the payment?* The blood of Christ is eternal life, which is the opposite of death. Whereas sin separated God from man in judgment, note in the second part of verse 18 that the blood of Jesus Christ paid for your judgment: "Even so by the righteousness of one the free gift came upon all men unto justification of life." God had to judge sin, and so Jesus Christ came into this old sin-cursed world in order that He might fulfill all that needed to be fulfilled, and as a perfect Sacrifice for sin this spotless Lamb of God gave up His life because of His great love. On Calvary's Cross He who was sinless became for our sakes the vilest, most guilty sinner in the world. Why? Because the sins of the world were heaped upon Him as He took our judgment. Think of it! He who knew no sin became sin in order that we might be freed by the blood of Jesus Christ, which paid for our judgment. This provision is universal, but remember, friend, only those who accept Christ as the pardon will be justified by God, for verse 9 tells us that we are justified by His blood—not by good deeds, nor doing the best we can, nor being sincere in

what we believe, nor by benevolences, nor by church membership, but only by His blood can we be saved from wrath.

We have considered the need of the blood shed by Jesus Christ and also the provision of the blood shed by Jesus Christ. Let us now consider the need of applying the blood shed by Jesus Christ. The Holy Spirit is the Person who convicts the sinner, causing him to realize his unworthiness, showing him his need of the blood as well as the provision of the blood through the Word of God: "Except ye repent, ye shall all likewise perish." Repentance, my friend, is the willingness to forsake our sins. Saving faith is the act of meeting the conditions set forth in the Word of God by the acceptance of the Person, Jesus Christ, who is the Sacrifice which makes one just in the blood, who is the Power to bring forth spiritual life, who is the One to keep eternally. In John 1:12 God's truth is: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Will you receive Him? Then, according to His Word, He will give you power to become the child of God through believing in Him. Ah, sinner friend, be justified by His blood: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Thanks be unto God for His unspeakable gift! My only plea is the blood of Christ for me.

Rebels Against the Yoke

By LESLIE R. MARSTON
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Conservative Christians are properly concerned about what is preached from the pulpit, but too indifferent concerning what is taught in the classroom. We meet the problem of dangerous teaching today from primary school through seminary and university. I would direct your thinking to basic educational considerations which should challenge the Christian leadership of the nation.

Our theme-passage you will find in Matthew 11:28-30: *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*

In these gracious words Jesus the Christ calls upon those who are world-weary and yoke-galled by sin to share His gentle yoke and learn to live under the loving restraints of His teaching.

But we in America these recent years have been rebels against the yoke. We have turned away from that learning which is constrained by the patterns of righteousness and truth revealed in the Word of God and tested by centuries of human history. Our watchword has been *freedom;* and by freedom we have meant irresponsibility and ofttimes license. We have desired no yoke, and until yesterday we have thought we could escape its galling restraint. But now we are beginning to question if, after all, we like this yokeless freedom.

Let us scan the background of the present moral and religious confusion.

THE NEW MORALITY

The "new morality," which has now flowered into full bloom from the seed-sowing of nineteenth-century naturalism, has falsely assumed the innate rightness of human nature, if not its goodness. According to the "new morality," man needs no yoke of restraint; let him be true to his own nature and he will grow into sweetness and light. Because of this doctrine, the contrary concept of sin has rapidly become obsolete, and leaders of the "new morality" are definitely seeking to eradicate from human experience the consciousness of sin.

Under the "new morality," standards have been leveled, patterns have been blurred, restraints have been removed. With the fading of our consciousness of sin, sin itself has rapidly increased in

prevalence and virulence. Judged both by the prevalence of sin and man's declining sense of sin, this is indeed a pagan age.

Oh, yes, it is true, our fathers sinned, and at certain periods on the frontier of American pioneering our fathers may have sinned to the same or greater excess, but they sinned with a consciousness of guilt and the smart of outraged ideals, whereas the children of this age indulge without scruple, and even as George Eliot wrote of Tito in *Romola,* with "lips that lie with a dimpled smile, eyes with a gleam that nó infamy dulls, a conscience that rises from lust and murder without a haggard look."

THE NEW EDUCATION

Under the guidance of the "new morality," a "new education" has likewise developed during recent years. Grounded likewise in the doctrine of nature's rightness, the "new education" focalizes the learner and his experience as the factors of exclusive pedagogical concern. Therefore it sets the goal, both of education and of life, by selfish interests rather than by the glory of God or the good of one's fellow men.

Such "yokeless" learning relaxes the tension between duty and interest by the strangulation of the ideal of duty. Under this program inner conflict subsides in our youth, not through conquest of self in submission to the yoke of duty, but through unresisting surrender of duty to selfishness. Again, as in the days of the Greek Sophists, man—the individual man—becomes the measure of all things; what he wants he should have—if he can wrest it from others; what he believes is true—if he can outwit his rival in debate.

A few years ago a panel of guest speakers at an educational conference sponsored by a great university discussed the social responsibility of the public school. The most vociferous members of the group contended for education in terms of strictly contemporary social values centering about the child's immediate experience. These wanted no yoke of the past to constrain our children's learning; no restraints of ideals, time-tested in racial experience.

It fell to my lot as a member of the panel to defend the educational and social worth of enduring values and the necessity of adjusting our children to the ages as well as to the age. This defense was especially needed against the radical claim of one speaker that the teacher has no right to instruct even young children in what to believe regarding moral and social issues of the day. This educator insisted that the teacher's proper function is only to present facts without bias, that from these facts our ten-year-olds may formulate their own conclusions through group discussions. Such is learning without a yoke!

Do not think for a moment that this panel symbolized merely an academic disagreement among the doctors, with no bearing upon the moral and social order. It represented rather a critical struggle between clashing philosophies upon the issue of which hang grave con-

sequences for you and me—or at least, for our children and grandchildren. This advocate of "yokeless" learning was a state educational expert, at the time of our debate, directing the revision of the public school curriculum of one of America's greatest commonwealths!

The outcome of "yokeless" learning has recently been pointed out by Dr. Adler of the University of Chicago in an article "This Prewar Generation," which appeared in *Harper's Magazine* for October, 1940. Therein Dr. Adler describes today's youth as lacking loyalties and having no moral philosophy because of America's patternless or "yokeless" education. His criticism gains sharper point by Dorothy Thompson's column, of similar date, reporting a fireside chat with four graduates of Eastern universities who represent the products of America's best social and intellectual traditions. These boys bitterly lamented that their education had broken their beliefs in positive values, had weakened their faith in their country, had robbed them of their enthusiasms, had cut them from their moorings and set them adrift with no controls or guides. All this in consequence of learning without a yoke!

Several years ago the late distinguished scholar Professor Shorey discerned the situation in higher education and was alarmed for the outcome of rejecting the yoke. He declared then that an ambitious young professor could in his classroom safely attack Christianity, the Constitution of the United States, chastity, marriage and private property; but he must not condemn obscene literature nor oppose the teaching of materialism lest he be guilty of intolerance!

RELIGION WITHOUT A YOKE

In religion, likewise, America has rebelled against the yoke. Some time ago I attended the Protestant Church council of a great state conference on social work. At the speakers' table at the dinner session sat several clergymen. The principal speaker of the evening, a layman, was a rather prominent administrator of a school for delinquent boys. This man raised the question: "What is the purpose of a sermon? What end should it serve?" One preacher in the circle answered, "To instruct." "No!" the other man objected, "the preacher has no right to try to indoctrinate me. My beliefs are as valid as his." Then I ventured an answer: "The sermon should disturb." But this likewise the speaker rejected. "The purpose of a sermon," he said, "is to *soothe*."

But the great Apostle Paul, foreseeing the time when men would demand religion without a yoke, exhorted his young colleague, Timothy, so to preach as both to instruct and disturb. Hear his words: *I adjure you to preach the Word; keep at it in season and out of season, refuting, checking, and exhorting men; never lose patience with them, and never give up your teaching, for the time will come when people will decline to be taught sound doctrine and will accumulate teachers to suit themselves and tickle their own fancy* (II Timothy 4:2-3, *Moffatt's tr.*).

FADING PATTERNS

Most of you can recall when the moral thinking of the nation very largely followed the pattern of the Sunday pulpit, the religious press and the little red schoolhouse, with the family circle the integrating element of these patterns. Today the little red schoolhouse is gone. The family circle has been broken into fragmentary arcs by the automobile, the bridge club and the movie. The Sunday paper has smothered to suffocation the church weekly and the Sunday school paper. The Sunday pulpit for most Americans is that narrow, unused sector of the radio dial across which skilled fingers twirl the program selector to bring in the day's baseball game, the latest vaudeville gag, a breath-taking drama or, better, a symphony. The best program may have as sponsor the greatest enemy of character!

Increasingly dominant likewise is the motion picture. A group of New England school principals, answering a questionnaire which asked which agency exerts the greatest character-forming influence—school, church or home—in a strong majority scratched out all three and wrote in "the movies."

Yes, enemies of the yoke have come in like a raging flood, obliterating old patterns of right and wrong and leveling old standards. Home, church and school, our former bulwarks, have in large measure lost their effectiveness in crumbling disintegration under the assaults of the "new morality."

Our big problem today—perhaps our biggest—is youth adrift on the tempestuous sea of moral individualism, chart blurred by the compromises of its elders and compass desensitized to the north pole of unchanging truth and swinging impulsively to every movement of the ship itself. Thus adrift without controls, youth drives madly before the gale under the intoxicating delusion that it is free!

The vaunted freedom of this age is not freedom at all, but that centrifugal disorganization which follows upon the severing of life's stabilizing controls. Life needs a guiding pattern, the directing restraints of banks for its energies. The outcome of living without patterns is capricious chaos, "a dizzy whirl about a central emptiness." Today's alleged self-expression is that careening breath-taking moment which spans the automobile's lurch from the driver's control and the highway to the blazing and twisted wreckage at the foot of the embankment. Paradoxical as it seems, if life is to achieve freedom it must submit to the yoke.

SELFISH PAGANISM VERSUS MILITANT PAGANISM

Because America has rebelled against the yoke, throwing off the moral and spiritual guides of Christian patterns, she is now a fallow but fertile field, prepared by the tolerance of indifference to receive the seed of pagan propaganda from Europe's weed-patch. During the past generation or more we have taken for granted the Christian basis of our culture, indolently resting in the false security of merely nominal Christianity while consuming our Christian heritage without replacements. Thus, paganism has stolen upon us unawares—a soft,

indulgent, yokeless idolatry of self which is deaf to the challenge of the heroic and the ideal.

But reaction tends to follow license. A people that in one generation spurns the yoke which would hold it to eternal values in a later generation may turn from its aimless wanderings to throw itself before false gods. Unless America yields again and speedily to the yoke of Christ, paganism will shortly spawn, from our present idolatry of self, the cruel idolatry of organized human power elevated to the throne of God. Sooner or later human nature becomes surfeited with self and cries out for something bigger than self to worship.

Do you doubt this? Then look upon the rapidly shifting panorama of today's Old World crises. Whereas America's god still is self, other nations have reached that reactionary stage of paganism in which base loyalties and sacrificing devotion to false heroes have blazed to life in the human breast. Humanity is clamoring for a yoke! Someone has pointed out the disturbing fact that Christianity no longer has its crusaders, its fanatics, its martyrs; such now are found only in the ranks of the new paganism.

YOUTH REBELS AGAINST SELF-IDOLATRY

The ringing call of militant paganism has peculiar power to stir youth to rebellion against the frustration and deadening paralysis of self-idolatry. Militant paganism the world around is essentially a youth movement. Youth is idealistic, or at least is easily attracted to idealism when it craves a cause demanding sacrifice. Dr. Poling has reported that when he made his world tour on behalf of youth four or five years ago, he found youth everywhere on the march—marching for some cause that youth felt was bigger than self. Everywhere he went youth was asking, "Isn't there something better than life?—the cause?—the nation?" Again and again, in one form or another, youth asked him the question, "What will a man die for?"

How can we explain this quest of youth for a cause—yes, for a yoke! I once heard E. Stanley Jones tell a youth group, "Do as you like and you will not like what you do; express yourself and you will not like the self you express." Why is this?

We find the answer in the nature of the "self." Properly speaking, a "self" is not a loose aggregation of impulses, caprices and passions flying at cross-purposes. A "self" is the direction of energy within channels, and neither its destructive dissipation in a flood nor its stagnation in a swamp. For the realization of his true "self," man's energies must have banks to restrain and direct them. Man best realizes himself as free by submitting himself to the restraints of a yoke. Clearly did the Psalmist grasp this truth of freedom through law, of liberty under the yoke, in these words: *So shall I keep thy law continually for ever and ever. And I will walk at liberty: for I seek thy precepts* (Psalm 119:44-45).

But without the restraints of law, of fixed principles of conduct, insecurity and fear grip man; he is lost, unable to find himself be-

cause he has no organizing center to give meaning to life. Having energies, but no tracks upon which these energies may run, he experiences frustration if not despair or panic.

So it happens that modern youth, product of the "new morality" and the "new education," having no convictions, knowing no purpose and therefore lacking inner security, too often in despair turns to the yoke that means galling bondage rather than the rest of freedom. Dorothy Thompson, in the column already mentioned which reports her interview with four young university graduates, points out that it was of such rudderless youth in quest of a faith and a cause that Hitler took advantage. Today Hitler speaks and millions of youth leap to his call! He has given German youth a cause and tracks for its energies.

MILITANT PAGANISM CHALLENGES THE CHURCH

The militant paganism that has enlisted the youth of the world is even now bidding for America's youth. Can the Christian Church outbid this strenuous paganism? Certainly not with easy concessions to youth's assumed love of self such as the Church has been offering these many years in a despairing effort to compete with selfish paganism. The Church is rapidly losing its youth-appeal at this very point of excessive pampering, just as selfish paganism elsewhere has yielded to militant paganism.

Christian America should blush at the words of a Russian youth, reported by Bishop Cushman—blush that it has failed to challenge American youth for Christ as Stalin has challenged Russian youth for Moloch! Dr. Cushman relates that when traveling in Russia, his group encountered a member of the organization of "godless youth" who said, "Our organization is fighting three things: sex impurity, liquor and tobacco." Someone asked, "Why are you fighting these things?" The young atheist answered, "We young people can't afford to waste our money or our health when we have on our hands the job of making a new Russia" (Ralph S. Cushman, *I Have a Stewardship,* Abingdon, 1939). Dr. Toynbee has somewhere pointed out that it is "by making large demands on human nature, and not by offering people the license to do as they like and live at their ease, that the postwar paganism has been winning its masses of converts."

YOUTH IN QUEST OF A CAUSE

But, will American youth respond to the challenge of yokeship with Christ? It will if the Church sincerely presents that challenge. Youth looks to us to point the way.

Witness this editorial in the *Daily Iowan,* student newspaper of the University of Iowa. This half-page spread is addressed as "An Open Letter to the Faculty and Administration" under the caption, *Take Us Back to Solid Ground.* The editorial reads in part:

We aren't living within our means, and we followed your example. We are afraid of hard work; you never taught us to love it. We

can't accept responsibility; you couldn't before us. We don't know the meaning of discipline; you didn't discipline us . . . We want constant training in the constant things of life . . . We want to get our teeth into something vibrant and alive, something permanent, something which ties the present to the truths of a glorious past. We want discipline in the job of living.

Nor is this plea from one university campus, the sole evidence that American youth is groping for a yoke. *Harper's Magazine* for February, 1941, carried a significant article by Doris Drucker, "Authority for Our Children," reporting the results of a survey of college youth across the nation which show that young people today desire guidance, authority and the knowledge of right and wrong. According to this survey, youth itself considers that it has had too little guidance from the school, the Church and the home. These young people hold the home especially responsible for the authority they needed but did not get. They now realize that they needed more guidance in such problems as selection of books and movies, use of the radio, smoking and drinking, choice of friends, late hours. The author comments that perhaps for the first time in modern history a youth generation clamors not for more freedom, "but wants less freedom and more security."

YOUTH FOR CHRIST—OR MOLOCH!

Yes, in clearly discernible measure American youth is beginning to ask for a yoke, and in the months and years just ahead of us, youth will find and accept some yoke, some cause which challenges to heavy sacrifice even unto death. To win against Moloch, the Church must sound to youth a greater challenge, the challenge of the Cross, which means yokeship with Christ. Deeper than the sacrifices demanded by the national emergency must be the consecration of youth to Christ and youth's dedication to a Christian world program.

Otherwise this war's outcome, even with victory of arms on the field of battle and of diplomacy at the peace table, will but speed America's conquest by Moloch. Nothing short of personal surrender to Christ multiplied in millions of lives, and world vision of the Christian mission, can save this generation from crass paganism and the next from savagery.

Can we capture this tide of loyalty for Christ and His Church? Or will youth conclude because of the Church's indifference to Christ that the goal of its quest is not to be sighted through the Church, and focus its loyalty elsewhere? Youth is now "ready for great dedications"; we must win youth to Christ's yoke today; tomorrow will be too late.

May the Spirit of our Christ now revive the Church to that strength by which she will again challenge youth to noble and heroic sacrifice! The answer to the present peril is a nationwide revival.

For Me to Live is Christ

By J. C. MASSEE
Teacher and Evangelist

TEXTS: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me* (Galatians 2:20).

For to me to live is Christ, and to die is gain (Philippians 1:21).

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates (II Corinthians 13:5).

As one reads the Gospel story as recorded in the Four Gospels, he sees the calmness of the Lord Jesus Christ. There was a tranquillity about Him that was unmistakably the deep consciousness of Deity. He was always unhurried, never disturbed. He was not hysterically exultant over the successes of His ministry, even when His fame and popularity were at their height. He was never in a panic of fear when His enemies rose against Him or dogged His footsteps with their malignant hatred. He seemed never to be anxious about the result of His spoken word even when the murmuring crowd abandoned Him and only the Twelve were left. There was about Him no sense of failure and no self-exploitation.

The tranquillity becomes even more pronounced as one hears Him warning men against too quick and too easy discipleship. His is a wooing ministry but also a winnowing one. Those who follow Him must count the cost. They only can come after Him who hate father, mother, houses, lands and life itself. Those who would be His disciples must renounce all they have to follow Him.

When one has enlisted there is no turning back. When the hand has been laid to the plow the row must be followed to the end. Those who run the race of life with Him must lay aside every weight and every sin which entangles the feet and run stedfastly toward the heavenly goal.

In the deepest and most significant way every follower of Christ must be a "Jesus Christ man" in body, mind and spirit. There must be within his will a complete transference of allegiance so that every faculty of his being becomes obedient to the sovereign Lordship of Christ, so that his supreme consciousness is the consciousness of Christ. Always, everywhere, under all circumstances, day and night, night and day, he must be Jesus Christ's man. If following Christ does not mean that it does not mean anything at all.

In the little town of Woburn, Massachusetts, some years ago a man became obsessed with a peculiar idea, namely, that he had swallowed the local priest, who was living within his body and using his faculties as the agents of his expression. At first the obsession was a matter of considerable amusement to the unregenerate of the community, but daily a new and strange phenomenon was observed. The man with the obsession that the priest lived within him began to live as the priest lived, and since the priest was a man of genuine piety, deep humility and great godliness, the life of the obsessed began to evidence these characteristics. Since the priest's life was one of service to the needy, comfort to the sorrowing, guidance to the perplexed and helpfulness whenever there was occasion, the life of the obsessed began to reproduce these elements of the priestly life. This is perhaps in its simpler detail an illustration of the fact that Christ dwelling in us must of necessity produce and will reproduce in our manner of living that life which best and most perfectly expresses His life.

A PERSONAL EXPERIENCE

Even to approximate the fulfillment of these tests is to enter upon the deepest and most significant experience possible to individual men and women. There is first the appropriation by faith of all that Christ is and reveals of God. This experience is a creation of a new person, the calling into being of a life that has no counterpart in any other personality. Those who belong to Christ are made partakers of Divine nature; they become inheritors of all that Christ by His atoning death and Resurrection power has released from God to men. It is also an experience resulting necessarily in a new manner of life in accordance with the Christ within, for every child of the new kingdom is impregnated with Christ. Christ is formed within us. He is the seed begotten of God, who sins not, according to I John 5:19. He constantly imparts to His own all those spiritual graces whose communication transforms life in the likeness of the Eternal: for eternal life is qualitative rather than quantitative. To believe in Christ is not to find an opiate for the conscience nor an easy escape from the penalties of wrongdoing nor the satisfaction of a safe convoy of angelic ministers from earth to heaven. The experience of Christ which we know as salvation necessitates a complete readjustment of every possible relation, a full and a final reevaluation of all life's interests, and the creation of new standards of conduct. So completely does this experience possess the believer that the consciousness of Christ becomes the dominating motive in all his actions and all his relations, morning, noon and night, twenty-four hours a day. If it does not mean that it does not mean anything. It is only thus that even Paul would dare to say, "For to me to live is Christ" and "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

A SOCIAL ISSUE

It is at this point that men too often begin to think erroneously. The experience of Christ is esteemed to be a kind of moral immunity, a wall built about us of special privilege or privileges that set us off from our fellow men as the favorites of heaven. Salvation is too often a reservoir of special privilege as we think of divine grace as unmerited favor.

There are within the Christian's experience unbelievable privileges, but they are privileges that create moral responsibilities and spiritual obligations. It is ours to create life and power and spiritual energy out of the resources supplied to us by Jesus Christ.

Every vital experience of Christ creates a divine imperative to make Christ an issue in every family circle. He is still setting men at variance with each other—the father against the son, the son against the father, the daughter against the mother, the mother against the daughter. If a man's experience of Christ be vital enough it is still true that his enemies are those of his own household, challenging the commitments and commissions and the manner of life entailed by Christ upon all those who inherit through Him eternal life. The first imperative to every believer is that he go home and tell his friends the great things God has done for him and how He saved him from demon possession, from the authority of Satan, from the power and penalty of sin. Those who witness on the behalf of Christ to the reluctant circles of those closest to us by ties of nature testify that everything is different, and that difference makes sharp issues, often bitter estrangements. In other words, Christ in the believer produces the same reaction to His presence that He always produced when in His own Person He walked among men.

Here we must examine ourselves to test whether we be true believers. Only thus may we know that Christ lives in us.

FOUR VITAL CONCERNS

It is not my purpose to create an unhealthy habit of introspection. It is still true that when we look around us we find confusion, and when we look within there is doubt. It is only when we look up with a stedfast and purposeful faith that we find grace to continue and assurance that He who has begun a good work within us will complete it to the day of Jesus Christ. The presence of termites in the foundation of a house is often unsuspected until the whole building is undermined. It is therefore well to look to the foundations. It is ourselves we must test to see whether we be in Christ, whether our house of life be built upon the solid rock and not upon the shifting sand. These four things must be brought under the most cautious scrutiny: 1. Vital relations. 2. Essential conduct. 3. Directional tendencies. 4. The governing principle.

1. *Vital Relations*

Christ must determine for us every relationship. It is here that the Spirit speaks imperatively, "Come out from among them, and

be ye separate." We who are His must avoid unsuitable connections with unbelievers; and that cuts close to the nerve of our friendships, marriages, business partnerships and political alliances. Christ will not be one of two when He cannot be one of three.

2. *Essential Conduct*

Essential conduct must also bear the stamp of divine approval. It is with His yardstick that we must measure, with His scales we must weigh, and with His judgments we must make decisions. The things that bear the stamp of worldliness and all doubtful practices in the life of the believer are such only because they are out of character with Christ. The pastimes and sports in which He did not participate, the actions with which He did not associate Himself, the conversation into which He did not have a part—these do most certainly and most constantly stamp us as genuine or as spurious, for by our conduct we are made spectacles unto the world, both to angels and to men. It is thus that God has sent us forth.

3. *Directional Tendencies*

Of these four vital concerns, that of direction is exceedingly important. In which way are we going? Are we richer or poorer in Christian experience? Are we gaining or losing in the quality of our faith and its experience in our lives? Is the Word of God daily more precious to us? Do we know it better and love it more? Are we enjoying increased fellowship with God's people and a sense of responsibility in God's service? Have we more or fewer victories over the indulgence and appetites of our lower nature? Have our horizons broadened? Are our sympathies deeper and more understanding? Are our ministries to the needs of others more spontaneous and eagerly given? Are our spiritual experiences being enriched? Do the currents of life flow deeper and purer? Are we creating currents for Christ or are we being eddied by the back waters of this world?

4. *The Governing Principle*

Most vital of all, perhaps, is the governing principle by which we determine all other things. Are we being conformed to this world or to the heavenly pattern? Is it true—vitally true—controllingly true—that our seat of government is in heaven, whence also we look for the Saviour, the Lord Jesus Christ? Does the love of Christ so constantly constrain us that His ways become our ways and His will our joyful obedience—in friendships, in social customs, in business practices, in voting, in all ambitions.

The last caution of Scripture written in I John 5:21, "Guard yourselves from idols," is of practical and vital importance to every believer in Christ. If an idol be anything that has formative influence, then we are truly beset within and without by spiritual forces of wickedness against whose subtlety and devilishness we need to guard constantly. Moreover, we should more frequently than we do, examine ourselves to see whether we be true believers.

Medical authorities tell us that the transfusion of blood from one person to another may be so often repeated that there comes a time when one literally lives by the life supplied by another. Similarly, by a divine transfusion Christ communicates life to His own to the extent and intent that their lives become His and that for them to live is Christ. May there be to you today such a rich transfusion of His healing, cleansing, life-giving blood that all your future years shall be enriched by Him who so richly and abundantly gives of Himself to all according to their yielding to and appropriation of His fullness.

True Discipleship

By JOHN G. MITCHELL
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Some time ago a young Christian worker entered the office of a Jewish lawyer in Portland, Oregon, to discuss the matter of his relationship to Jesus Christ. During the discussion the lawyer stated that he read the New Testament every day and declared that he would like to see Christians live as true disciples of Jesus Christ. Frequently one hears the remark, "Well, if that is Christianity, I do not want it," or the question "Is that man a Christian?" as the questioner points to some professing Christian who is not walking to the glory of God.

Can one be a Christian and not a disciple? Yes, but one cannot be a true disciple without being a Christian. True discipleship calls for real affection for the Person of the Lord Jesus and obedience to the Word of Christ.

A Christian is one who is in right relationship with Jesus Christ. "As many as received Him, to them gave he power to become the sons of God, even to them that believe on his name." Salvation comes to one not through believing some doctrine but through receiving a Person, even our Lord Jesus Christ who died for us and rose again; a real disciple of Jesus Christ is one who has genuine affection for His Person and is obedient to His Word. It costs us nothing to be saved—but it costs us everything to be disciples. There are many who are saved but who are not true disciples.

I. CHARACTERISTICS OF DISCIPLESHIP (Conditions or Evidences)

Genuine discipleship is *evidenced* by continuing in the Word of God. Jesus said, "If ye continue in my word, *then* are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32). Here we find that abiding in His Word is a sign of discipleship. If you do so, you will experience two things: first, "ye shall know the truth," and second, that truth shall liberate you. How many Christians there are who are in bondage to certain sinful habits and have tried to free themselves. Christ said, "Ye shall know the truth, and the truth shall make you free." The Word of God has power to liberate one. (See John 15:3, where our Lord says, "Ye are clean through the word." Cf. also Psalm 119:9.) Are you a true disciple? Are you continuing in His Word?

Bearing much fruit is an evidence of a true disciple. "Herein is my Father glorified, that ye bear much fruit; *so* shall ye be my dis-

ciples" (John 15:8). An unfruitful branch is a dishonor to the Father. Fruit is seen in the life that flows from our union with Christ. Our unceasing purpose is to glorify the Father by bearing much fruit. Are we true disciples? Are we bearing *much* fruit?

We have said that discipleship calls for *obedience to His Word.* In Matthew 8:18-27 we see three examples of men who sought to follow the Lord. The first was hindered by the world. He declared, "Master, I will follow thee whithersoever thou goest." This sounds commendable, but our Lord's answer is remarkable: "The foxes have holes, and the birds of the air have nests; *but* the Son of man hath not where to lay his head." The Lord meant this: "If you follow Me, I offer you nothing on this earth." The creatures have places to rest, but not our Lord. This man would not pay the price of discipleship.

The second man was hindered from being a true disciple by the flesh. "Lord, suffer me first to go and bury my father," said he. Our Lord's answer was: "Follow me; and let the dead bury their dead." His father—not Christ—was first in this man's affections. His father had not died. If he had, the son would have been fulfilling his filial duty by burying him. But he said, in effect, "Let me stay with my father until he dies. Then I will come and follow Thee." How many there are today who do not become true disciples of the Lord Jesus because of someone near to them—a father, a mother, a sister, a brother or a lover. Christ must be first in one's affections if he is to be a true disciple.

The third man is mentioned in verse 23. "And when he was entered into a ship, his disciples *followed him.*" *Discipleship calls for implicit obedience.* But note where Christ led them—into a storm. Oftentimes when we follow Him the way seems harder and the tests more severe than before, but note that He was with them in the storm. The disciples learned two lessons in the storm: *who He is* and *what He is* (cf. verses 26, 27).

Discipleship calls for *separation unto Him.* He *must* be *first.* In Luke 14:26, 27 and 33 we read that He must be first in our affections and devotion. Verse 26 tells us that He must come before *others;* in the twenty-seventh verse we read that He must come before *self;* verse 33 declares that He must come before *things.* Again we repeat that discipleship calls not only for implicit obedience to the Word of Christ but also affection for the Person of Christ. He must be first in the life of a true disciple.

II. THE BADGE OF DISCIPLESHIP

The outward badge of discipleship, given to us by our Lord, is that of *love for one another.* "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Love is the badge of true Christian discipleship. It is *not* knowledge, or orthodoxy, or fleshly activities, but *love* which identifies us. The lack of love is proof that a man is not a true disciple of Christ. The

disciples of the Pharisees were known by their phylacteries, and the disciples of John the Baptist were known by baptism. Members of lodges and fraternal orders wear badges to distinguish themselves, *but* the true disciple of Christ is known by his love for the people of God. "By this shall all men know that ye are my disciples, if ye have love one to another." Are *you* a true disciple?

III. THE ADVANTAGES OF DISCIPLESHIP

Being a true disciple of Christ has advantages, two of which I shall mention. First, the revelation of His Person and purposes are made only to His disciples. In Mark 4 we read that the Lord Jesus taught the crowds by means of parables, but note verse 34: "And when they were *alone*, he expounded all things to his disciples." If we obediently follow Him, He will reveal His Person, His purposes and His power. One of the reasons for the lack of knowledge concerning His purposes and plans is this: few are willing to be His disciples.

Disciples have the privilege and honor of ministering from Christ to the people. Matthew 14:15-21 records the incident of Christ's feeding of the five thousand men, besides women and children, and the disciples were valuable assistants. At first they manifested their helplessness because their eyes were upon what they had. How could they feed thousands with only five small loaves and two fishes? Their eyes were upon their circumstances; hence they were impotent to obey His command, "Give ye them to eat." *Then* they turned from *what* they had to *whom* they had, and soon the crowd was fed. The disciples fed the people, but Christ supplied the provision. We take from His blessed hands and put into hungry hearts. Note that He did not call for volunteers to wait upon the company of hungry people—the responsibility was upon the disciples. He supplied, and they became His fellow workers. There were one hundred companies, fifty to a company, and yet our Lord allowed only the twelve disciples to serve. Multitudes of people today are starving for the Word of God. Who will take the Bread of Life to them? None but disciples are called to do this task. Are *you* a disciple?

IV. THE RESPONSIBILITY OF DISCIPLESHIP

Discipleship carries with it a tremendous responsibility. In Matthew 9:36-38 we read that our Lord was "moved with compassion on them [the multitudes], because they fainted, and were scattered abroad, as sheep having no shepherd." He saw them distressed, unfed, harassed and discouraged. They were religious and ceremonious; they had their feast days and their fast days; they boasted of Moses and the prophets; they despised the Gentiles and shunned the Samaritans; what they lacked were real shepherds. "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (vss. 37-38). The call is given to dis-

ciples to *pray*—to take up the burden of the ripened harvest fields. When Christ was urging His disciples to pray, He was about to send them out (cf. Matthew 10). His harvest is great, but, oh, there are so few labourers! Hence these three great commands of Christ to His disciples: "*Look*" (John 4:35); "*Pray* ye" (Matthew 9:38); "*Go* ye" (Matthew 28:19).

True disciples are commanded to "go . . . and teach all nations." To whom was this command given? To the eleven disciples. Where were the five hundred brethren who saw our Lord after His Resurrection (I Corinthians 15:6)? Where were the hundred and twenty (Acts 1:15)? Who have eyes to look? Who have the burden to pray? Who have the desire to go? Those who are willing to be true disciples. Only if we yield to Him, having *affection for His Person*, and are *obedient to His Word*, will He reveal His purposes and plans, and only then will we follow these three commands to "look," "pray" and "go." Are you a true disciple of the Lord Jesus Christ? *You should be!*

A Problem in Divine Arithmetic

By REGINALD SHEPLEY
Pastor, First Baptist Church, Warsaw, Indiana

TEXTS: *Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you* (Acts 17:22-23).

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? (Revelation 6:15-17).

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged (Isaiah 6:1-7).

We have selected these passages and placed them side by side because of the elements which are common to all three and because of the contrasts they present. Even a cursory examination of the passages reveals these facts. In the first passage an altar is present but no throne. In the second there is a throne but no altar. In the third there are both an altar and a throne. Here, then, are three problems in divine arithmetic: 1. An altar minus a throne equals what? 2. A throne minus an altar equals what? 3. An altar plus a throne equals what?

I.

The altar which is not the revelation of the throne of God is a place of idolatry. This is Luke's indictment of Athens. It was a "city

wholly given over to idolatry" (Acts 17:16). "But that cannot be," you say. "Athens was a place of political influence, a city of intelligence, an educational center. It housed within its borders one of the three outstanding universities of its day." Perfectly true, but in spite of its influence and intelligence it was also filled with idolatry. Intellectual curiosity filled the minds and spiritual indifference the hearts of the Athenians. They spent their time investigating and evaluating the latest religious theories and speculations. It was because of this interest that Paul obtained a hearing.

Today our difficulty is this: we have associated idolatry with heathen lands and as a result we have concluded, wrongly, that it is absolutely impossible for intelligence and idolatry to possess the same heart and life. However, it is possible. Athens is a case in point. Intelligence and idolatry, then, can live together in the same human being and possess the same human heart. What, then, is idolatry? What is an idol? An idol is anything or anyone that comes between me and God. An idol is not necessarily a crudely-chiseled piece of wood or block of stone. It may be flesh and blood. It may be a wife or a husband; it may be children or property or possessions; but if it comes between my soul and God, it is an idol.

Have you ever contrasted idolatry with worship and service? Worship and service are the halves of one whole. Worship is God enshrined in human life. Service is human life enthroned in God. How, then, is it possible for a man to worship and serve God acceptably when the chief object and supreme affection of his life is centered upon something or someone other than God? Such a man can neither worship nor serve Jesus Christ acceptably as Saviour and Lord. Why? Because the moment any object other than Jesus Christ takes the supreme place in a man's life, that moment his spirituality and divine power are grounded by spiritual nonconductors. Finding ourselves in such a dilemma, we are to smash our idols with the hammer of the Word of God.

Andrew Carnegie did! He once said: "Man must have an idol. [We believe he means that man must have an object of worship.] The amassing of wealth is one of the worst species of idolatry. No idol is more debasing than the worship of money." Then, regarding himself, he declared: "To continue much longer overwhelmed by business cares and with most of my thoughts wholly upon the way to make more money in the shortest possible time must degrade me beyond hope of permanent recovery." Having reached such a conclusion, Andrew Carnegie began to practice what, here, he preached to himself. The result was that thereafter he gave away 90 per cent of every thing he made, or a total fortune of $360,000,000. By so doing he kept himself from personal degradation and idolatry and, today, many men rise up and call him blessed.

Mahmoud, the conqueror of India, did the same thing. When he had taken the city of Gujarat he proceeded, as was his custom, to destroy the idols. There was one, fifteen feet high, which its priests and devotees begged him to spare. He was deaf to their entreaties,

and, seizing a hammer, he struck it one blow when, to his amazement, from the shattered image there rained at his feet a shower of gems—pearls and diamonds—treasure of fabulous value, which had been hidden within it. Had he spared the idol he would have lost this wealth.

The practical teaching of these incidents is plain: if you want heavenly treasure—spiritual gems, pearls and diamonds—smash the idols which stand between God and yourself. Let us not spare our idols. It is to our interest—and God's—to demolish them!

The altar, then, which is not identified with the throne of God is a place of idolatry.

II.

Turn with me to Revelation 6:15-17, where we find the Scriptural answer to our second arithmetical equation. The throne which does not express and reveal itself in an altar is a place of unmitigated judgment.

As we study this passage we gaze in two directions: we note the One who occupies the throne and those who object to His presence. There is, then, a definite relationship between them. They are subjects; He is the Sovereign. They are creatures; He is the Creator. They are men; He is God. But they are a particular type of men. They are Christ-rejecters. Now, as they face "the Judge of all the earth," they prefer to die rather than to meet Him in judgment. They cry for the rocks and the hills to fall upon them and hide them from the face of Him that sitteth upon the throne. This, however, is impossible. He cannot be avoided. He cannot be evaded. Death itself does not terminate man's moral responsibility and his relationship to God.

It is profitable to recall in this connection that all judgment has been delegated by the Father to the Son (John 5:22). Jesus Christ, then, ultimately and finally is the Judge as well as the Saviour. He is, moreover, a righteous Judge. Sensory impressions are not the foundation of His judgments. He does not judge according to the sight of His eyes or the hearing of His ears. He knows what is in man (John 2:25). Consequently, if Jesus Christ is rejected as Saviour, men must face Him as Judge. This passage is a case in point. These men are facing Jesus Christ as their Judge. Quite naturally the question is asked: "who shall be able to stand?" The answer is plain and decisive: no one is able to stand in the presence of "the Judge of all the earth" minus the grace of God.

Today men are clamoring for justice and demanding their rights. If such individuals knew their own hearts, knew themselves as they should, and were apprised of the fact that some day they, too, must stand in the presence of the One who occupies the throne of God, they would not demand justice but plead for mercy and grace. Why? Because the throne which does not express itself in an altar is a place of unmitigated judgment.

III.

Let us now consider the third equation. The throne which expresses and reveals itself in an altar—an altar which is identified with the throne of God—is the place of divine righteousness, human redemption and Christian service.

There are two focal points in Isaiah 6:1-7. The one is the throne of God and the other the altar of the Lord. They are the centers around which this incident revolves. Action begins within the throne. Isaiah first saw God, the pre-incarnate Christ, occupying the throne (John 12:41). It was the revelation of the holiness and the glory of God. Isaiah, consequently, perceived the defilement of himself and the people of Judah and instinctively cried out. It was then, at the command of the Occupant of the throne, that one of the seraphim proceeded to the altar, took the live coal from it, placed it upon Isaiah's lips and declared: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." In short, the union of the throne and the altar produced human redemption.

Everything seen in Isaiah 6 is actualized for the world in the Cross of Jesus Christ at Calvary. Calvary itself was the altar but behind it we discern the throne of God and hear His decrees. Jesus Christ Himself said regarding His life: "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:18). These two statements refer to the altar and throne experiences of His life. The first, "I have power to lay it down," expresses the demand of the altar. The second, "I have power to take it again," is the decree of the throne of God. In other words, it was the union of the altar and the throne of God in the Person of Jesus Christ at Calvary that reveals the righteousness of God, provides redemption for sin-defiled humanity and makes possible Christian service. This fact is now apparent to the world. See it illustrated in Helen Keller.

Helen Keller lived in a world of her own. She was blind and deaf and dumb. Finally, the person was found, Miss Anna Sullivan, through whom she could "speak" and communicate with the world outside. Then her parents desired that Helen should learn about God and His love. Bishop Phillips Brooks was called, and through Miss Sullivan he told Helen the old, old story of God and His love. All waited for the answer. Eventually it came. Helen's response was: "I have known all that before but I did not know His name." Acts 14:17 declares, ". . . He [God] left not himself without witness . . ." What a confirmation of that Scriptural declaration this experience of Helen Keller's is!

The altar, then, which is not connected with the throne of God is a place of idolatry. The throne which does not reveal itself in an altar is a place of unmitigated judgment. The throne which expresses itself in an altar—an altar which is identified with the throne of God—is the place of divine righteousness, human redemption and Christian service.

How to Be Happy

By A. H. STEWART
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Not all Christians are happy. Happiness is not guaranteed to all who accept Christ, simply and solely because Christ is received by faith. Our Lord said to His disciples (John 13:17), "If ye know these things, happy are ye if ye do them." I have heard preachers say (and perhaps so have you) that joy is much more wonderful than happiness, and they gave this as their explanation: "Happiness depends on happenings." That does not seem to be so, according to the Lord's words which we have already quoted: "Happy are ye if ye do them." Our Lord does not say, "Happy are ye if you *know* them," though, of course, we must know them if we are to put them into practice. "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord" (Luke 1:45).

The beginning of all true happiness is by "receiving Christ" as offered to us in the gospel of God's grace. God offers His Son to all who will receive Him, and, "as many as received him, to them gave he power to become the sons [children] of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12). We must be supernaturally born to enter God's family. No one is a child of God by natural birth. By our first birth we entered the human family. There is no other way but a birth from above, a new birth, to enter God's family; therefore, we must heed our Lord's imperative, "Ye must be born again" (John 3:7).

Much concerning the new birth may be rather mysterious to us, but our part in it is simplicity itself.

"As many as received him"—no more and no less—have the right to take their places in this world as children of God. If you have not as yet received Him by a definite act of faith, will you not do so now, this very moment? Delays are dangerous, and there are no pardons beyond the tomb. "Not of blood" rules out natural birth. Preachers' sons and daughters and bishops' sons and daughters are no different in the sight of God from any other children; "there is no difference: for all have sinned, and come short of the glory of God" (Romans 3:23). Do we reject this accusation from God's Word? Then there is no hope for us. We must accept the verdict of heaven, "not of blood, nor of the will of the flesh"; no, nothing we could do for our children could ever make them children of God. Some try to do so by baptizing, confirming or administering the so-called

"sacraments," but if the Holy Spirit does not work in the heart by God's Word and create a new life, all is vain, as countless thousands can and do testify.

We must be "born out of God," "born from above," "supernaturally born," or we shall remain forever what we are by natural birth; sinners. Culture, church membership, participation in so-called "church work"—all are useless as substitutes for the new birth.

Let me repeat that our part in this great transaction is very simple. "As many as received him, to them gave he power [the right] to become the sons [children] of God, even to them that believe on his name." "If ye know these things, happy are ye if ye do them."

Mother's Day sermons may seem to contradict what I have said, i.e., that natural birth has no part in making us God's children. How often when we have studied great men we have found that many had great and godly praying mothers. Surely it is a great blessing to have a praying mother and a godly father, but this privilege has its dangers, too, since many trust in this mercy. When I hear sermons which eulogize mothers and their prayers unduly, I think of Cain and Abel; they had the same mother, the same teaching, the same privileges; there were no bad companions next door; they did not frequent saloons or movies, and yet one of the boys (Cain) stained his hands with human blood—the blood of his righteous brother. Our psychologists would say, "If he had been reared like Abel and had a praying mother, Cain would have been a different boy!" Would he? No! What he needed is what every boy needs —to be "born again" by a supernatural birth. This was true also of Jacob and Esau. Jacob, with all his faults and failings, loved and coveted the blessings of God, whereas Esau did not, as the inspired Word of God records: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Hebrews 12:16-17).

The latter end of Jacob was different; he had the brightest deathbed of which I know. "By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff" (Hebrews 11:21). Yet both had the same father and mother. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Romans 9:16). "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:3-7).

As debtors to mercy alone,
Of heavenly mercy we sing,
Nor fear to draw nigh to the throne,
Our person and offering to bring.
The wrath of a sin-hating God
With us can have nothing to do;
The Saviour's obedience and blood
Hide all our transgressions from view.

When we have received Christ, we are expected and exhorted to confess Him before men. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:32-33). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9-10).

The Lord has surely given us an incentive as well as encouragement to confess Him before men; think of the rich promise, "Him will I confess also before my Father which is in heaven." Yet we have to own that we do not, as we have opportunities, do as we know we should: we do not confess Him "before men."

I know that many of the Lord's people are willing to confess their Lord in a church service and declare, "I am not ashamed of the gospel of Christ," or "I am not ashamed to own my Lord or to defend His cause," but are we equally courageous when we are among the enemies of the Lord? I fear that often we are like bold Peter, cutting off a servant's ear with a sword and, shortly after, denying Christ with oaths and curses.

Let us all heed the exhortation to confess Him, and be encouraged by the promise, "Him will I confess also before my Father which is in heaven." Yes, if we confess Him on earth, He will confess us in heaven. "If ye know these things, happy are ye if ye do them."

We must not merely "do" in order to be happy. There are *dont's* also to which we must pay attention. There are both positives and negatives in the life of faith. Our Lord said one day to His disciples, "Consider the lilies, how they grow." If you were to ask me the most important word in that text, I would say it is the word "how"; we must not merely "consider the lilies," but "how they grow." How do they get their beauty and fragrance? Underneath the sod, unseen by human eyes, are tiny fiber-roots which spread into the soil; they choose and refuse certain kinds of food. As a result of the sunshine and the rain, we at last see the beautiful and fragrant lilies, because of the nature of the plant and the choosing and refusing afterwards. It is the same with us; if we desire to be in any measure like Christ our Lord, we must, of necessity, have His life, and then choose and refuse daily.

Peter, in his First Epistle (chapter 2), exhorts those who have been "born of incorruptible [seed], by the word of God, which liveth and abideth for ever" (I Peter 1:23), to lay aside those things which hinder happiness.

First, "all malice." What is malice? It is the opposite of brotherly love. Many of God's saints have an undying grudge against another child of God, and this should not be. "By *this* shall all men know that ye are my disciples"—by going to the same meeting-room or church? No. By singing out of the same hymnbook? No. By serving under the same missionary board or in the same denomination or fellowship? No. "By this shall all men know that ye are my disciples, if ye have love one to another." That is the true badge of discipleship—not a cross in the lapel of one's coat, nor a certain type of clothing, but *love*. "If ye know these things, happy are ye if ye do them."

The next thing to be laid aside is "guile." What is guile? It is being different outside from what we are inside; for instance, Mrs. So-and-So calls, and as you greet her at the door you say, "My, I'm so glad to see you! Take off your things and stay awhile, and make yourself comfortable while I look at my cake in the oven." Then when you reach the kitchen you say to a member of your family, "My, my! Mrs. So-and-So is here and she will likely stay most of the day; that woman never does know when to go home." That is guile—one thing on the surface and another underneath. We call such a person "two-faced." Let us rid ourselves of guile. "If ye know these things, happy are ye if ye do them."

We must also lay aside "hypocrisies." "The hypocrite's hope shall perish," we read in Scripture. "Playing the hypocrite" is another expression for "acting" or "playing the part." In olden times there were no actresses on the stage, and when a lady's part was required, a man "dressed up" for the occasion, and he was called the "hypocrite." On the stage he was one person, but when the play was over, he entered the dressing room, removed his make-up and was his true self. Are we born-again Christians? Or are we merely playing the part—perhaps "Sunday Christians," but different throughout the week? Do you sit at the card table on Saturday night and at the Lord's table on Sunday morning?

Let us lay aside hypocrisies, so that we may be witnesses for our Lord from Sunday to Sunday all our days. "If ye know these things, happy are ye if ye do them."

Solomon, the wisest man who ever lived, wrote, "Who is able to stand before envy?" No one; not even the Son of God. It was envy that slew Him. Pilate knew that for envy they had delivered Him (Matthew 27:18). Yet that same evil is found in every one of us. How preachers envy each other! Some seem to think they climb up by pulling others down. "What hast thou that thou didst not receive?" "Who made thee to differ from another?" Let us remember, "unto whomsoever much is given, of him shall be much required."

The world appreciates success; it cannot appreciate faithfulness, but our Lord can and will in that day when the praises of men are worthless; so let us all be faithful, serving wherever He, in His providence, has placed us. Let us "[hold] fast the faithful word" and "[hold] forth the word of life."

And when in the mansions above,
The saved all around me appear;
I want to hear somebody saying,
"It was you who invited me here."

What envy we find among singers and musicians! We hear such remarks: "She lifts her arms too high while playing the organ" or "My, what sour notes she strikes when she sings!" What is behind such remarks? Envy—not brotherly love.

There is a great deal written about envy in the Holy Scriptures, but one of the most striking texts is found in Proverbs 14:30: "A sound heart is the life of the flesh: but envy the rottenness of the bones." Yes, envy is often hidden in the bosom, and is liable to cause injury to others; but let us not forget that it also harms the one who indulges in it, and is indeed "rottenness of the bones." An envious man or woman cannot be happy; thus, envy is folly. No wonder we are exhorted to lay it aside, and seeing we know these things, "happy are [we] if [we] do them."

We must also lay aside "all evil speakings." What havoc has been wrought by this great sin! Yes, sin it is, but how seldom do we, as children of God, confess it as such! We act as if "our tongues are our own and we may say what we will." We have all seen the disastrous results of this. What separating of chief friends and what dishonor to God have resulted from evil speaking! How the Gospel has been hindered in bringing forth its fruits among the unsaved because of evil speaking among the professing children of God!

Who does not know of an assembly of God's people who have invited a special speaker to conduct so-called "revival" services, and blamed the speaker because results were discouraging, when in reality the trouble was in the pew and not in the pulpit! Evil speaking hinders the blessed Holy Spirit in His official work, I am sure.

The story is told of a young man of whom his physician said, "He cannot possibly live." The mother became very anxious and asked her boy if she could summon her preacher to talk with him. The boy said, "Mother, how can I listen to that preacher? You know the many things you have said about him and his preaching." He died and went out into the dark because of his mother's evil speaking.

Did you ever stand by the casket of one departed, and, as you thought upon the past, have gladly recalled words you had spoken about the one who had passed away? All of us have spoken "unadvisedly with [our] lips." That was the sin which kept Moses out of Canaan. Faithful man that he was, he failed in his strongest point. He was a meek man, but his anger rose because of the actions and the murmurings of the people of Israel, and he called them "rebels"

and failed to sanctify God at the waters of Meribah. Read the entire story, which has been recorded for our learning and instruction (see Numbers 20). Let evil speaking be a thing of the past for us all. "If ye know these things, happy are ye if ye do them."

NOW AS TO POSITIVES!

We should "as newborn babes, desire the sincere milk of the word, that [we] may grow thereby" (I Peter 2:2), or "up to salvation." Christ is God's salvation, and we are exhorted to grow up to the measure of the stature of the Son of God. He only is our model. Growth is expected in the family of God as we expect it in the members of our families.

During my more than a quarter-century of preaching I have had occasion to visit many homes in which there were babies. I asked, when in such a home "How old is the baby?" The answer was something like this: "He is just seven months." "My," I replied, "he looks like nine months; he is certainly a fine big boy!" The parents were pleased indeed. If I had to say to a fond mother, "The baby is small for his age, and does not seem to be developing; I don't think he has grown since the last time I saw him," she would remark, "Don't you think he has grown just a wee bit?" "No," I would have to say sorrowfully, "I can't see much difference." We all want to see our children grow and become strong and healthy men and women.

I am sure God our Father wants to have His children grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. The saints to whom the Epistle to the Hebrews was written had remained babes in the things of Christ. "For the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Hebrews 5:12-14).

How can we grow in the things of God? Only by diligently reading and studying God's wonderful Word. If we neglect these, we will not and cannot grow spiritually. If a baby has no appetite, a physician must be called, for there cannot be normal growth without a normal appetite.

Strange, but true, there are many who profess to be saved but they give very little time or place to the Holy Scriptures. Other books and magazines of questionable character are given a large share of the precious time that should be devoted to the Word of the Lord, and one questions if such people have been born into the family of God. Reader, how much time and place do you give to the Word of God, the Holy Bible?

How much of the Scriptures did you read today? How much have you read during the past week? Do not say you love the Lord Jesus

if you do not read His wonderful words of life. If one receives a letter from his or her sweetheart and does not read it we would conclude that the engagement should be broken immediately. Do you love the Lord Jesus? How do you treat His Word? As you treat the Word, you treat Him. Make no mistake about it.

It has been computed that by reading three chapters each weekday and five on Lord's Day, one can read the Bible in one year. Try it.

A story is told of an old Scotchman who "couldna' read." A new minister came to the village, and on discovering this fact about Sandy, proposed to give him a lesson each day, and assured his pupil that if he would apply himself he would soon be able to read the Bible for himself. The minister took a vacation that summer, and on returning, called to see how Sandy was progressing with his reading. Sandy was not at home, but his wife was, and so the minister asked her, "How is Sandy getting along with his reading? I suppose he can read his Bible fairly well now?" "Why," replied Sandy's wife, "he is out of the Bible long ago and into the newspaper." In a sense this is true also of us; we forget to read the Word of God, and our souls suffer.

"Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:13-16).

"If ye know these things, happy are ye if ye do them."

The Jewel Merchant

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In this meditation let us consider the short parable recorded in the thirteenth chapter of Matthew, telling us of the merchant who was seeking goodly pearls—rare and costly jewels. "The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

The first thing to note is that this buyer was a judge of jewels. He knew the costly gems when he found them. This is an age of glass beads. Everyone is wearing costume jewelry today, and some of it is very beautiful. Many women display excellent taste in their use of it. Others prefer the glitter of artificial diamonds. I am not condemning anyone for wearing such jewelry. It is not "costly array," and, in fact, it may improve one's appearance. But we are all frankly aware that there is no value behind the glitter and the show. I am wondering if our false gems and costume jewelry may not symbolize these times in which we live. This is a generation of superficiality in Christian experience—of merely "keeping up appearances."

I remember that when I was a little girl, one of my classmates received a ruby ring as a Christmas present. When she came back to school after the holidays, she was wearing this lovely ring, which all of us admired. One day as I was talking to her about it, I told her how I admired her ruby. Then she said, "But it isn't a genuine ruby. It is only a ruby doublet." I wondered what a "doublet" could be, and so she explained that it was only the top of the ruby which showed above the setting and that the part of the stone that fitted into the setting was merely a garnet tipped with a sliver of ruby.

I have never forgotten this incident. Is it not possible that the doublet is a symbol of the Christian profession of some people? Could it be that the ruby sparkles and glistens in one's church and social activities, but that the cheap dull garnet is found in the private life? Do we have a tendency to allow our friends to overestimate us? Do we make an effort to build a false reputation? To the degree that we are willing to pose as of more value than we are worth, to that degree we are guilty of hypocrisy.

Let us return to the study of the parable. By way of illustration let us picture a typical buyer seeking jewels. This scene became more vivid to me after I had seen the jewel merchants in India.

They do not have resplendent jewelry stores such as one finds in Chicago or New York. They have no display counters. The man with the costly jewels sits at the door of a tiny booth opening off one of the narrow streets of a native bazaar. The buyer introduces himself as a merchant, and the two men sit down to converse, one on each side of a small table, and perhaps they may even stop for a cup of tea as a gesture of friendliness before the actual business begins. Then, as the seeker for jewels asks about this man's stock, he may say, "Yes, I have a few rare gems." And so the transaction opens.

Let us consider the custom of putting one's fortune into jewelry. The conditions existing in our own day will help us to understand its significance. If one had his entire fortune in land, for instance, he would have to live in a country where conditions were normal and settled, where there would be no danger of his being disinherited by an upheaval of government or a period of persecution. In unsettled conditions a refugee could not carry land with him; but if his fortune was in precious jewels, they could be easily transported and perhaps he might escape with them. Whatever the background of the parable may be, the people, as Jesus spoke to them, understood the figure.

The jewel merchant we are describing begins by telling the buyer that he has a beautiful diamond. He takes from his girdle a pouch (perhaps of chamois skin) with pockets on the inside, one for each precious jewel. From the pouch he takes a dazzling diamond with no setting and holds it in the palm of his hand for the buyer to scrutinize. Of course, we realize that each jewel is a symbol of something precious in life. As he holds out the diamond he says, "This jewel will obtain for you the benefits of all the things that money can buy. If this dominates your life, you will probably be very fortunate in all your financial affairs. You will become one of the great industrialists and materialists of your day. You will have the comforts of luxurious living—sumptuous food and beautiful apparel." As the buyer looks again into the deep fire of the diamond, he says, "Oh, that is what I want. I want the comforts, the riches—all that goes with the power of money. This is the diamond which I must buy."

However, the jewel merchant, in honesty, continues, "I must warn you about a few things if you decide to take the diamond. It is true, as I have told you, that you may become the richest man in all the world; but in all probability, in securing your riches you will forfeit your soul. You will give your imagination and your ambitions to the things that are earthly and, in following your material aims, you will sacrifice your ideals and your awareness of spiritual values. Then, perhaps at a later day, when you have gained all that money can do for you, you will awaken to the reality that you have no sky. In a desperate attempt to return to the ideals and faith of your youth and the high appeal of spiritual things, you will find that with all your wealth you have nothing with which you can buy

back your soul. What will it profit you, O man, if you should gain the whole world and lose your own soul—your own spiritual capacity, with your ideals forgotten, disowned, betrayed? What shall it profit if you have lost your soul?"

The buyer recoils and says, "Oh, no, I will not take the diamond. Have you some other precious jewel?"

The merchant reaches into the girdle again and restores the diamond to its place. He brings forth a second stone, a radiant emerald, and lays it in the palm of his hand for the buyer to scrutinize. What a rare gem this is! There are not many like it in the world. Surely, a man would be willing to give his entire treasure to own such a brilliant and alluring gem! The jewel merchant says, "This is a wonderful jewel. This is the stone that will assure you worldly ambition. If you invest your fortune in it, you will realize your dreams of power. You may become a great political leader; you may become a great orator, influencing and controlling the passions and ideals of multitudes of people. You will reach your goal in intellectual ambition or in political influence. You will become a very prominent and powerful man."

The buyer inspects the lovely emerald more closely and says, "After all, what could one desire more than a tremendous influence over his fellow men—prominence in political and social life? What could one desire more than the realization of intellectual ambition? Surely this is the jewel that I should buy!" Then the jewel merchant says again, "But I must warn you. This jewel is very, very rare. Not many people in one generation realize its full value, but you must understand its significance. It is the way of life that is barren and cold. You may reach a mountain peak, but you will be alone. It is not the way that finds friends; it is not the way that finds love. In the end, when ambition has been fully realized, you will find that what looked so attractive and so delightful turns to the dust and ashes of disillusionment. This brings, ultimately, loneliness, remorse, isolation of spirit. It glitters, it attracts at first, as one looks at it, but it chills as one continues to gaze upon it, because it ends in utter self-seeking."

Again the buyer recoils from the lovely stone. "Oh," he says, "I did not realize the significance of giving myself to the things that this jewel symbolizes. I dare not choose it. I cannot follow my own selfish ambition, realizing that in the end I shall come to the winter and loneliness of isolation, having alienated friends as I climbed to the top of the peak."

Then, a sadder and a more thoughtful man, the buyer turns to the jewel merchant once more and inquires, "Have you no other jewels? I cannot decide on the diamond and I dare not choose the emerald. Have you nothing more?" Again the merchant reaches into his girdle, takes out the little pouch and opens it very carefully, putting back the lovely emerald and taking out an even more attractive stone —the ruby. How deep is its heart and how fascinating its fire! The wine of its beauty is like strength to the soul! The man gazes into

it and says, "This is the loveliest stone I have ever seen. Surely this is the one for which I must give my entire treasure." The merchant replies, "Yes, this is perhaps more attractive than any stone that I have shown you. The ruby is the stone of love. If you take this, you will realize the desires of your heart. It will mean that you will have a thoughtful and affectionate companion, beautiful children, a home where love prevails, and many, many friends. Your social relationships will be delightful, and you will enjoy the charm of happy domestic and social life." "Oh," replies the buyer, "of course the ruby will be my choice. I would far rather have love and a family with loving children and a happy home than any other earthly joy. Surely I would rather have this than anything that the diamond or the emerald could bring to me! I will take the ruby."

The jewel merchant, however, pauses a moment to say, "I must warn you about the other side of this beautiful jewel. If it is chosen selfishly for self-gratification merely, and without the sanction of the will of God, it will not be the treasure you think it to be. You will find yourself living on a lower level than you anticipated, and you may experience the deepest disappointment of your life." The buyer is repelled by the suggestion of the jewel merchant and says, "Why should love be disappointing? Why can I not realize my desire for affection?" The merchant says, "Love is not wrong. The fulfillment of one's desire for home and children and companionship and friends is not wrong if it is fully subordinated to the will of God and if the love of Christ is the supreme love, holding the throne of one's affections. Aside from this, if we love selfishly and for our own gratification, we will find that the red roses that looked so alluring at the entrance of the pathway have sharp and stabbing thorns of disappointment. In the waning of love, in the ingratitude of children, in broken family life, one can experience the deepest and most cruel sorrow. The significance of this lovely ruby is the possibility of heartbreak." The buyer relinquishes this dearest stone of all. He hands it back to the merchant and says, "No, I dare not risk the joy and sweetness of life, the riches of my heart in this choice. I must relinquish it."

As the merchant puts the lovely ruby in the pouch, the man's eyes follow with wistful longing. He turns to the merchant once more and says, "Have you nothing more to offer? I cannot buy any of the gems that you have shown me. I dare not lose my whole treasure and my life by buying one of these jewels." The merchant says very quietly, "Yes, there is another stone—very rare, and costly. Few there be that find it. It is . . ." He reaches into the pouch once more and brings forth the rare pearl of great price—pure and costly. The man, looking at it, sees that, after all, in comparison with this exquisite pearl the other jewels have faded into insignificance, and he turns thoughtfully and with deep emotion to the merchant and says, "Tell me, what will this jewel mean to me?" The merchant replies, "First, I must tell you what it will cost. It will take all that you have and more. It will demand all the powers and

possibilities of your whole personality. It will require the subordination of your will to the will of God and a life of careful obedience under the light of God's Spirit. It will demand complete consecration of all that you have to give. Every power, every possession, every love of your life must submit to the searching of the Spirit of the living God. You must be willing to minimize the material things of life. Money will cease to be the measure of value to you. You must abandon your ambition for prominence and for prestige, and you must be willing to let others win the glory of achievement. You must be willing to live under the shadow of the Cross. Christ must be the supreme object of devotion. Wherever He may lead, whatever His purpose for your life may be, though it may separate you from friends, from home and from native land, you must go with Him wheresoever He may lead. You must yield your children, if in God's providence you have a family, to Christ, though such yielding may take them far from you. It may lead them to a life of sacrifice that to you would be unattractive and lonely. Yes, if one would own this pearl of great price, one must yield—and yield completely—his heart and will to God." The buyer interrupts him, "You tell me that every interest and every desire of my life must be subordinated to the cleansing and the empowering of the Holy Spirit. What will it mean to me?" The jewel merchant answers, "It will mean a united heart, a harmonized life on the highest possible level. It will mean supreme devotion to Christ and a lifelong service to your fellow men. It will mean a spirit cleansed from inordinate self-love and self-seeking. It will mean a will delivered from the perversity of self-interest. It will mean a life governed by the highest spiritual standard of the New Testament—'thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . Thou shalt love thy neighbour as thyself.' But, friend, there is unspeakable peace and contentment in the united heart!"

The two men are silent; the buyer is deep in prayerful thought. Then, reaching for his treasure, he gives it to the merchant and says, "Give me the pearl. I will cherish the pearl. I will sell all that I have to be worthy of the pearl. I will yield the allegiance of my life to follow the leadership of Christ." As the transaction is finished and the pearl becomes his own, there settles in his heart the peace and exaltation that pass human description or understanding.

May God help everyone reading these lines to choose the pearl—the costly pearl, the pearl of great price, which secures the kingdom of heaven.

Wait Until You Have Read the Last Chapter

By IVA DURHAM VENNARD
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There comes a time in the life of every thoughtful man or woman when he or she becomes aware that life is surrounded by mystery and these persistent questions confront him: *What are we here for? Why were we brought into existence?* Is the philosophy of the ancient East the answer, namely, that we are sparks emanated from an impersonal deity and that at last, after all our strivings, we can only hope for nirvana—oblivion? This philosophy ends in utter pessimism, utter negation. Its conclusion is that the supreme goal of the soul is the denial of all desire and the end of all personality. The Western mind cannot accept this conclusion. There is an aggressiveness in the Western character that cannot accept the ultimate negative. Therefore, our philosophy, if we may call it such, swings to the opposite extreme and we say that the end of life is not in the denial of all desire but rather in its fulfillment. This works itself out in our civilization in a form of selfish greed that ends in a mad scramble for what we call "success." "To have" is the motto of the Western world, and our scale of values is based upon what a man *has* rather than upon what he *is*. Both of these philosophies are pagan and unsatisfying.

We turn to Christ to find the answer. In John 17:18 we overhear Him talking with His Father and saying, "As thou hast sent me into the world, even so have I also sent them into the world." In the eighth verse of the fifteenth chapter we read, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Our Lord Himself devoted His earthly life to manifesting that God is the Father of love. Christ's whole life was directed by a definite and conscious purpose to fulfill the will of God and glorify His Father. As He, in His measure, lived to glorify God, so He presents to His disciples the challenge to glorify God by bearing the fruits of Christian character and service. We conclude, therefore, that the divine purpose in creating our human race was that human life might have one purpose: to glorify God. The divine purpose was not the ultimate negation of desire on the one hand nor the pagan goal of possession on the other, but to live life in utmost allegiance to Him who glorified God, His Father. This becomes the bedrock purpose and motive of the Christian. We cannot live on this spiritual level in our own strength. We cannot hold our-

selves up to it by grasping our bootstraps. It is only as our faith is rooted in God that we are enabled by His Spirit to live this victorious life. This is more than a philosophy. It is supreme loyalty to a Person—our Lord Christ. It is a life of constant faith, deeper than emotion with all its joy, and unshakable by the vicissitudes of life.

As this life of faith unfolds we find that it is frequently tested by questions arising from mysterious providences. Perhaps we have all found that one of the severest tests is that of delayed answers to our prayers. We know that God is good. We know that He hears prayer. But sometimes it seems that the answer will never come. We wonder if the tears of the present will ever be wiped away.

Christ has undertaken to teach us that the will of God is always the wisest way, the kindest way, the best way, and the secret of victorious Christian living is unswerving trust in and loyalty to the Father's will. This lesson is illustrated over and over again in the Scriptures. Matthew tells us that John sent several of his disciples to find out if Jesus was indeed the Messiah for whom they longed. After the disciples had seen His miracles and were about to return, Jesus said to them, "Blessed is he, whosoever shall not be offended in me." That is the text which we must remember in these days. We can almost hear the wistful voice of our Lord when He spoke those words. No matter what the calamities of our time may be, no matter how bereft and desolate our individual experiences of sorrow may be, through it all, at the blackest hour, we must stedfastly, obstinately cling to our faith in the goodness and wisdom and power of God and His Son Jesus Christ!

Do you recall the experience of Mary and Martha? Jesus had often found peace and congenial companionship in their home in Bethany. Mary, Martha and Lazarus loved Him and trusted Him fully, and He responded with understanding love for them. Then, when He was away, Lazarus was stricken with a fatal illness. The two girls were exceedingly concerned, and their thoughts turned immediately to their Friend. They sent messengers to Jesus urging that He come at once because His close friend Lazarus was critically ill. You remember that Jesus did not arrive on time. Lazarus died. He was buried, and four days of mourning followed. How lonely and heartbroken those sisters were! To be sure, friends came from the city to express their sympathy and to mourn with them, but underneath the sorrow of the bereavement itself was the terrific test of their faith. Why did Jesus not come in time to save their brother? Why did He seem to pay no attention to their urgent call?

O, I know what you are saying. You are not sympathizing deeply with Mary and Martha because you have read the last chapter and you are about to say that Jesus did come later and that, after all, it was not too late. He glorified God by manifesting His power to raise the dead, and Lazarus was restored to his sisters. But the point I want to make is this: through those anxious closing days of

the illness of Lazarus and through those four days of heartbroken mourning, the sisters did not know the outcome. They did not realize that Jesus would come and manifest His Resurrection power and turn their sorrow into joy. What a fatal mistake it would have been if Mary and Martha had become "offended" in Jesus because He seemed not to hear, and had allowed their faith to break in the hour of mysterious testing.

Do you remember that incident in the life of our Lord when the centurion, who had been very kind to the Jews, came to Jesus in behalf of his little daughter—his only child, who was lying at the point of death? The disciples were anxious that Jesus might help the centurion, and Jesus Himself saw that the man had true faith. As He started with the centurion and His disciples toward the home where the child was dying, a crowd followed. In the multitude was a poor old woman who had suffered from a distressing chronic ailment for many years, and no physician had been able to cure her. She pushed through the crowd to reach Jesus. She did not want to detain Him, but her need was great. She believed that if she could touch the hem of His garment she could be healed without causing anybody any trouble. In her humility and simplicity of faith she reached Him, and Jesus immediately recognized that power had gone forth from Him. You recall the rest of the incident, no doubt. Jesus stopped and asked who had touched Him. There was a pause, and then, the poor old woman stepped forward and told of her distress and how thankful she was because at last she had found the Great Physician. While they lingered, however, the little girl was dying.

Have you ever tried to think what the anxiety of the father must have been? I can easily imagine that deep in his heart he must have fought against impatience and thought—*Why could this old lady not have waited another day? Her ailment was chronic; she could have endured it another day. But my little girl is dying. It is a sore crisis! Jesus must come now, or never—it will be too late if He has interruptions along the way.*

At this point the man's servants came to tell him that the little girl had died, and that now it was too late for the Master to heal her. You say, "Oh, yes, but, as a matter of fact, Jesus was on His way and He raised the little girl from death!" Yes, you have read the last chapter, but the centurion did not know that. It was a sore test for him. What a serious blunder the centurion would have made if at the moment of crisis he had failed in his faith and had become "offended" in Jesus and had swerved in his allegiance.

Oh, friends, let us take to heart the message of this lesson! No matter what the tragedy of life may be, no matter what the loneliness or heartbreak, let us be stedfast in our supreme allegiance to our Lord. I love the comfort of the old hymn—

My times are in Thy hand;
My God, I wish them there.
My Father's hand will never cause
His child a needless tear.

I have often recalled with profit the test in the life of Jacob. You know the story well. Jacob centered the love of his heart upon his favorite son, Joseph—the promising lad. But, as you know, the jealous brothers plotted against Joseph. First they intended to kill him; then they decided to sell him into slavery to the Gideonites who were on their way to Egypt. The jealous brothers fully intended that this darling son should be a slave, but God intended that he should be a ruler. You know how Joseph met one test after another in his life in Egypt and finally became Pharaoh's prime minister.

In the story of the centurion we see the sharp test of faith. The centurion felt that the answer must come that very hour or it would be too late to save his little daughter. In the case of Jacob there was a long period of years in which this question must have returned to him again and again: *Why did Joseph have to die?* Why did he have to be torn by wild beasts in the dawn of his early youth? Jacob's faith was sorely tried. In imagination I can see this man in times of desolate loneliness, pacing back and forth outside his tent, looking into the starry sky of that eastern world, and praying, meditating, questioning, but not murmuring: "God, I do not understand why my boy had to go, but I must trust Thee. I do not know why it had to be. Perhaps some day I shall know."

You will not enter fully into the loneliness of that poor man's heart because you are saying to yourself—"Ah, but Joseph had not been killed and finally he became the deliverer of his own family." You have read the last chapter. You know the result of the experience, but you must remember that there were long, long years in which Jacob did not know the answer—long years in which he believed that the boy had perished but he nevertheless trusted God.

These beautiful words come back to us again and again like a repeated refrain: "Blessed is he, whosoever shall not be offended in me." How painful, how disappointing it would have been if, through those years when the mystery of his sorrow was unsolved, Jacob had become impatient under the providence of God and had become bitter and critical and had broken in his faith in the divine will. We must heed this lesson. Our murmurings against the providences of God are grievous. We murmur because we fail in our faith and in our sinful doubting we become "offended" and forget that Christ never fails in His power to save and comfort.

Our world today is experiencing an era of great tragedy—tragedy unequalled in recorded history. Men's hearts are failing them because of fear. Nation has risen against nation, and war on a worldwide scale has enveloped us. I need not dwell upon this. Every one of us is keenly and painfully conscious of it. There is scarcely a family in all our land, and in the other lands, that does not have

a son, a brother or a husband fighting in this global war. Many are the announcements coming into homes, not only of America, but of all the other nations, that a loved one has been killed in action or is reported wounded or missing. Everywhere there is sorrow, confusion, dismay.

In the hearts of many there are doubt and frustration. Why do these things come upon the world? What is the significance of this generation? Why have we been born? Why have our children entered this period of tragedy? What is the future? What can we hope for even if the days of war are shortened? There are those on every hand who are ready to say, "You see, your Christian faith is useless. After all, Christianity is not the answer to the world's problems. Some men found that out long ago, and they have repudiated the Christian faith and the Christian teaching and are trying to work out a system of their own that will be more satisfying than the teachings of the New Testament."

We must answer, that it is true, in this generation, which Scripture calls "man's day," that there is a widespread effort by the leaders of many nations to find a philosophy of life that is entirely contrary to our Christian teaching, but it is erroneous to say "Christianity has been tried and found wanting." Someone has said, "Christianity has been found difficult and not tried." It is not Christianity that has failed: it is the fact that the nations have turned away from Christianity and the teachings of Jesus, and have satisfied their lust for power that has brought us to this present time of chaos.

In this very hour of blackness let us remind ourselves that as the Church of the living God we have not yet come to the last chapter. The Christian way of life does not end in negation; it does not close at midnight. There is a glorious morning. Just as every individual Christian finds for his own heart a deep contentment and joy in his personal allegiance to Christ, so the day will come when the true Church of the living God will find its glorious resurrection morning. Let us read a little passage concerning it. In the fourth chapter of Paul's First Letter to the Thessalonians we catch a glimpse of what is coming—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Friend, let us await the glorious climax of the last chapter in our Christian faith. To give up the blessed hope of the Lord's return

would be to break the capital from the column. Our faith requires the ample fulfillment of this closing chapter.

May I ask you a personal question? What is your attitude toward the mysterious providences of your own life? Have you been tempted to murmur? Have you been tempted to be "offended"? May the Lord help to search our hearts honestly. Let us be unswerving in our confidence in the love and wisdom and power of God our Father and unshakable in our allegiance to Jesus Christ.

More Precious Than Gold

By WALTER L. WILSON
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TEXT: *I will make a man more precious than fine gold* (Isaiah 13:12).

These words were spoken by the God of heaven. They were spoken concerning the Lord Jesus Christ, the only Man in all the world who could possibly be made "more precious than fine gold." Read also Isaiah 32:1-2: " . . . and a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Who could this be but Jesus? The risen Saviour at God's right hand is this to every heart that knows Him and trusts Him.

Note that God said He would make this Man more precious. Only He could do it. Every human heart wants the very blessings that the Lord Jesus offers. Every human heart wants a man to love, enjoy and worship. God sent His own Son to be made flesh so that we could have that Man, rejoice in His presence, and rest in His love. We shall consider together some of the ways in which God has fulfilled this Word.

We know of great men who have been very valuable to the people of our country. We know of men whose inventions have brought blessing and comfort to multitudes. We know men who have brought relief to suffering bodies through their skill and ability. We admire these men and are thankful for their gifts and talents, but we do not love them. They are not precious to us.

The word "precious" is a very interesting one. It is used to describe many things. The mother gazes upon her wee baby and exclaims from her heart, "Isn't he precious!" That little one is a source of trouble constantly. He will require much attention. There will be sleepless nights when he is sick. There will be doctor bills. Yet that sweet baby is precious, and more precious than gold to the mother.

A woman walking down the street may pause at a display of hats in a window, point at a certain hat and exclaim, "Isn't it precious!" A lover will speak of his "precious" sweetheart; the husband will speak of his "precious" wife; the young maiden will rejoice because of the "precious" diamond she has received.

Medicine is precious when it is available only in small amounts and difficult to obtain, yet absolutely necessary for relief. Our blessed

Lord is precious because of who He is, and because of what He has done, is doing and will do.

Gold may be used to bribe some judges and thus obtain release for the criminal. Jesus, however, is more precious for He obtains forgiveness, justification and pardon from the Judge on the throne, whose eyes are open and who knows fully all the details of the sinful life.

Gold is often used to buy a place in society. Those who trust the Lord Jesus are entitled to a place in the heavenly courts with the angels, archangels, cherubim and seraphim, and will walk in white with the Lord of glory.

Gold is used to beautify and adorn. The Psalmist, however, wrote, "Let the beauty of the Lord be upon us" (Psalm 90:17). The Prophet Isaiah said that God would give beauty for ashes. The Prophet Ezekiel declared, "And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God" (Ezekiel 16:14). This is the beauty which is worth while. One may be greatly lacking in physical beauty, but when the Saviour fills the soul and the Holy Spirit directs the life, there is beauty of temperament, sweetness of character and winsomeness of manner that are infinitely better than the beauty which gold imparts.

A thread salesman once called at my office. He was badly disfigured by a birthmark on his face and was very repugnant in appearance. I felt it would be most difficult to converse with him. As he approached my desk he looked up at a motto I had hanging on the wall. This motto read: "Jesus Only." On it was this verse from Scripture: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." His face grew radiant, his whole manner changed and I forgot the birthmark. He was a lover of the Saviour. The beauty of the Lord God was upon him and we enjoyed sweet fellowship together.

Gold can be obtained only by those who have financial ability. The Lord Jesus beautifies the poor and those who have no gold. He beautifies those who live where there is no gold. The Saviour is always available. Anyone, anywhere, any time may appropriate the lovely Lord of glory by faith, and his soul and spirit will be beautiful with the loveliness of heaven.

I once knew a man who was exceedingly homely. He had been a coal miner at one time, and his body had been injured and disfigured by falling slate in the mine. No woman would accept his company because of his peculiar and ugly appearance, but he was a lover of the Saviour and spent all his spare moments taking flowers to the sick and messages of comfort to the sorrowing. He beautified the loveliness of the Lord. The merchants of the city admired him; the schoolchildren trusted him. When he died, the merchants closed their stores and the schools dismissed the children to attend his

funeral. Christ adorned this man in a way that gold could never have done.

The mercy seat in the Tabernacle was made of pure gold. It was there that God met with His people. The mercy seat is gone and the gold is gone, but Jesus remains. He is precious because He never disappears. He is our Mercy Seat from youth to old age, in time and in eternity.

The candlestick was made of pure gold, but it, too, has disappeared. The invading hordes of heathen desecrated the Temple and carried the gold to their own places, but Jesus remains as the Light of the World. He cannot be extinguished. No one can remove His light nor steal it, and no power can destroy it. This lovely Man continues to light the way to eternity.

The incense altar was covered with gold. The fragrant perfume ascended from the coals as a sweet savor to the Lord. The altar is gone, the gold has disappeared, the fire has been extinguished, the perfume no longer ascends, but Jesus remains. The fragrance of His life and character fills the temple of heaven for us and makes us acceptable to God.

Gold tarnishes. Our blessed Lord remains and is brighter, sweeter and more precious as the years go by. You may lose your gold for it may be stolen from you, but no one can take Christ Jesus from you.

Gold may purchase transportation to any part of the world, but only Christ can take you safely to the throne of God. Beloved, you should never put your faith or trust in anything that you can lose, for you will certainly lose it. Christ alone remains when all else has disappeared.

You can never take gold with you through the tomb, but you can take Christ. David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." He knew his gold would not be there but he knew that the blessed, lovely Saviour would be there. Gold brings no comfort in the hour of death nor when the heart is broken, but Jesus does. Gold is of use only in this world, but Christ brings blessing both in this life and in the next.

Men never obtain all the gold they want and neither will you, but you may receive all of Christ that you want and He will fill your heart with joy and peace through believing.

Bringing Many Sons Unto Glory

By A. H. STEWART
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TEXT: *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings* (Hebrews 2:9-10).

In Hebrews 11:17-26 we read of Abraham, Isaac, Jacob, Joseph, and Moses. Abraham is the man whom God counted righteous. God's righteousness was imputed to him because he believed God. You may ask what he believed. First of all, he believed that God would give him a son as He had promised. Second, he believed God could raise that son from the dead, so, Abraham was "fully persuaded that, what he [God] had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (Romans 4:21-25).

We, too, are called upon to believe as did Abraham, but with this difference: Abraham believed God could give a son out of a dead womb, and also, that He could raise him from the dead. He was looking forward to what God *could do*, whereas we look backward to what God *has done*. God has given His Son by a miraculous birth, and has raised Him from the dead by His miraculous power. If we believe these glorious facts and have a living faith in the God who has done these great things for us, we, too, are counted righteous by God. God's own righteousness is ours. That cannot be altered by anything we do or fail to do.

God's own righteousness is made ours, because we believe on the Lord Jesus Christ, once slain in His love for us, but now alive forevermore, "raised for our justification."

Oh, what joy when He imputeth
Righteousness instead of sin;
Sweet to take the linen garments,
All a gift, and all from Him.

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Romans 5:17). "And

be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Philippians 3:9).

We are righteous before God as we start our journey toward the glory of God; we need not, as many think, wait until we reach the end of the way to find out if we are righteous. No, if we are not righteous at the beginning, we will not be righteous at the end. Let us remember, too, that God's own righteousness is ours the moment we believe, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Romans 3:22).

Righteous alone in Thee,
Jesus, the Lord!
Thou wilt a refuge be,
Jesus, our Lord.

The next name on the list in Hebrews 11 is that of Isaac. He illustrates for us the son's place. I am not only a believer, but a child of God: "For ye are all the children of God by faith in Christ Jesus" (Galatians 3:26). We read also, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons [children] of God . . . Beloved, now are we the sons [children] of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:1-2).

As Isaac entered the family of Abraham by birth, so we, too, enter God's family by a "new birth," a miraculous birth. There is no artificial way to become a child of God. Many foolishly believe that they can become children of God by baptism or by joining a church or by being born and reared in a Christian home. None of these things, nor all of them put together, can be a substitute for a supernatural birth "by the word of God, which liveth and abideth for ever" (I Peter 1:23). Whatever you do, do not make a mistake here, for apart from a new birth no one shall ever see or enter God's kingdom, as our Lord has emphatically declared in John 3. I hope and pray that this is plain to all who have heard or may read this message. How tragic it would be if self-deceived or deceived by others, anyone should pass into eternity without possessing this one thing needful, i.e., a new birth. Such a person would be utterly without hope.

"If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone must bear it."

Ye children of men, attend to the Word
So solemnly uttered by Jesus the Lord;
And let not this message to you be in vain,
Ye must be born again.

The third of the worthies mentioned, Jacob, teaches us a lesson which we, as children and servants of God and our Lord Jesus

Christ, must learn: the lesson of discipline. In Hebrews 11:21 we read of Jacob's end: "By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff."

What a bright sunset he had! The old man "wittingly crossed his hands, leaning upon his staff," and thus he passed on, reminding us of a bright sunset at the close of a stormy day. Jacob had learned his lessons, and blessed the correct son of Joseph with the chief blessing, contrary to nature and even to Joseph's wishes. I have heard preachers say that we have no recorded failure in the life of Joseph; but there is a failure here. He would have given the blessing to the wrong man if he had had his way. The blessing God intended for the second man he would have given to the first. If that had been permitted, all the purposes of God would have been frustrated. But Jacob's "Not Manasseh, but Ephraim," shows Jacob's divinely-guided intelligence. Not the one to be forgotten (Manasseh), but the fruitful one (Ephraim), not the first Adam, but the last, not the first man, but the second, shall flood the earth with the glory of God as the waters cover the sea; yes, our Lord shall multiply, replenish and subdue all things.

We learn that the discipline of the few and evil days of Jacob's sojourn were not in vain; he had been taught of God even more than his illustrious son, Joseph. Jacob, who had throughout his life favored Joseph, at the end of his days crossed his hand wittingly and declared that though Manasseh was to be great, Ephraim, the second man, "must have the pre-eminence" (read the entire story in Genesis 48). We, too, must learn this lesson.

When we are born of God, we find that we have two natures within us, the old and the new man. We are called upon to say "No" to the old man and "Yes" to the new. It is the new man that produces fruit for God. Even when we are saved (and I will add, *only* when saved) we find that we are divided against ourselves. "The flesh lusteth against the Spirit, and the Spirit against the flesh." The flesh is the first-born and must be set aside. It is even so now in the mind of God, and we should take sides with God, receiving the counsel of God against ourselves. "It is the spirit that quickeneth; the flesh profiteth nothing" (John 6:63). Not the first Adam, but the last Adam; not the first man, but the second; not the old man, but the new, "created in Christ Jesus," not the flesh, but the Spirit! What a lesson for all to learn! May we learn it ere we come to our deathbeds, for learn it we must if we are children of God.

On his deathbed Jacob leaned upon the top of his staff (or "bedpost," as it has been translated by some). The staff is suggestive, at least, of the Word of God. When dying we must lean on the naked Word of God. As we go into eternity, we must trust only two things, God and "the word of his grace," and so why not learn to trust implicitly that infallible Word *now?* The staff also reminds us of Jacob's start. He crossed the brook with his staff in his hand,

his only earthly possession, and though he eventually became rich and increased with goods, yet, at the end of his life he had only that with which he started. Thus shall it be with us, no matter what we may accumulate of earthly goods and riches; "naked we came into the world, and much the same we go away."

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (I Timothy 6:17-19).

"But godliness with contentment is great gain" (I Timothy 6:7). Yes, at death all hands are open, and all that was once held fast must fall from the nerveless grasp. Everything must be left behind. May we heed this exhortation against the coming day and "lay up . . . treasures in heaven" ere our opportunities be gone forever. Lastly, Jacob worshiped God, and then disappeared from view. When Jacob was healthy and vigorous, he was ever serving. "Serve, serve, serve!" seems to have been his motto. He served seven years for one wife, and seven more for another. Many of God's people are much the same in that respect, and yet ur Lord has told us that the Father seeks *worshipers.* He can cause all things to be of service, but worship can come only from adoring hearts.

All things serve His might,
He everywhere hath sway.

May all of us fulfill our Father's desire and ever be found worshiping Him "in spirit and in truth."

We read of Joseph in verse 22 of Hebrews 11. As he neared the end of his earthly journey, he no longer said, "Go, and tell my father of all my glory in Egypt." The glory of Egypt, of this world, is nothing to a dying man. It may fascinate him in life, but at the end it is found to be only a gilded tinsel toy, a bubble that bursts. What was Joseph's theme as he neared the "coffin in Egypt"? "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones" (Hebrews 11:22). "Ah, yes," he said, "God is going to send you a deliverer who shall lead you to the Promised Land, and when he comes, and you go with him, do not leave my bones behind. I do not want my bones to remain in Egypt."

Our theme, too, should be the coming of Christ and our gathering together unto Him. He is our deliverer from the coming wrath (I Thessalonians 1:10).

If we are alive when He comes, we shall go to that "inheritance incorruptible . . . and that fadeth not away," but if we have fallen asleep, we shall not be left behind; "whether we wake or sleep," we are the Lord's, and "they that are Christ's at his coming" shall all go together.

The deliverance of the Israelites from Egypt's bondage gives a picture of the Rapture for which we wait, as I Thessalonians 4:16-18 clearly reveals. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be *caught up together* with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

He is coming, coming for us;
Soon we'll hear His voice on high;
Dead and living, changed and rising,
In the twinkling of an eye,
Shall be caught up all together,
For the meeting in the air;
With a shout, the Lord descending,
Shall Himself await us there.

Surely the glory of this world fades as we contemplate that day so soon to come!

Are we making the coming of the Deliverer our daily theme? Or are we still saying, "Go tell my father [or anyone] of all my glory in this world?" Depend upon it, a deathbed will change one's outlook completely, and in His light "shall we see light." Are we warning the unsaved of the great danger of not being ready when the Lord comes? Or are we content to enter His presence empty-handed? Many consider death as the end of all, and know nothing about the imminent coming of Christ which will close the door of hope for all Christ-rejecters. Let us be faithful witnesses unto our absent but soon-coming Lord and thus "deliver souls."

Moses is the fifth name in the illustrious list. He shows us the choosing and refusing that must be done by one and all. His position was great in this world, but by faith he stepped down from his lofty throne and took his place with a despised people who were slaves to Pharaoh. Moses knew they were God's people, and that changed everything for him. He chose "rather to suffer affliction with [not from] the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Moses might have had what the world calls a "good time," enjoying the pleasures of sin, but he looked to the end of the road, and made a wise choice.

He did not have a pleasant time as he journeyed through the desert with a murmuring people, but they were God's people and Moses ever considered them as such. At the end of his life he ascended lonely Mount Nebo, and from there he viewed the Promised Land, but for his one failure, "failing to sanctify God at the waters of Meribah," he was not permitted to enter it. Yet Moses had a burial utterly different from that of any other, for God buried him.

God was his Caretaker during life and his Undertaker at the end. King Tut must have had an elaborate burial, for we read of the wealth taken from his tomb, but it was not to be compared with that of Moses. Years roll on in their course, but Moses' grave cannot be found. Many have wondered why he was not allowed to enter the land flowing with milk and honey and have thought he was the loser thereby. But, no! One day our Lord went up the Mount of Transfiguration as recorded in Matthew 17:1-8, where He was transfigured before the wondering disciples, and, behold, two men were seen talking with Him of His decease, which He should accomplish at Jerusalem. As we draw nigh with unshod feet, we find that one of the men is Moses and the other Elias. Yes! There we find Moses at last, sharing the glory of His Lord and Saviour; they are "glorified together."

Thus shall it be with all God's people. We may die like Moses, and a few years hence no one may know where our tombs are, or perhaps none may care, but God knows, and wondering worlds at last shall see us in the same glory with our Lord. We shall enjoy forever "the salvation which is in Christ with eternal glory" (II Timothy 2:10). No matter how we fare by the way, the end is blessed for us, too, as it was for Moses.

He and I in that bright glory
One chief joy shall share;
Mine to be forever with Him,
His that I am there.

There we, too, shall sing of His decease which He accomplished at Jerusalem. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Revelation 1:5-6).

John's Gospel Message

By S. H. TURBEVILLE
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TEXT: *This then is the message which we . . . declare unto you* (I John 1:5).

We desire to share with you a meditation dealing with the framework of the First Epistle of John. To cover a scriptural area as large as this in a brief message we must limit ourselves to a mere outline.

The message of the First Epistle reveals certain facts concerning its author. In the first place, the man who wrote this epistle did not approach his task as an amateur. He speaks in this epistle as a man of experience. The spokesman is not a youngster or a beginner fresh from the halls of a seminary. His message gives unmistakable evidence that a master of the subject is speaking. His mastery is that of experience, and there is no authority so authoritative as that of experience. This fact is true in all areas of human life, but nowhere is it so essentially important as in the realm of Christian truth. The fact is, no one has a right to speak as a leader in matters religious unless he can speak as one having experience. Without a Christian experience no one has any message worth giving, regardless of his intellectual gifts. The vernacular of our Christian religion can be affirmed in reality only by those in whose heart Christ Himself resides. No theoretical speculation in this field can be of any genuine profit. The "voice" must be the voice of God within the heart. No one should have the temerity, either as a teacher or a preacher, to intrude into this holy business of leadership, wherein human destiny is involved, until he has heard and heeded the voice of God in his own soul. That is a prerequisite for which there is no substitute.

In the second place, as we read this epistle, we are gripped by the fact that the writer is genuinely sincere. He is expressing a profound conviction in his own soul. He is not merely mouthing terms or reciting something he has read in a book. He is not an echo of a declaration made in the classroom. In this epistle it is the heart of the author which is speaking. He is being driven by the overmastering power that what he is saying is all-important. It is a message of life or death. Eternal issues are at stake in this message. The writer of this epistle is tremendously moved by his own message, and we feel the pulsebeat of his own heart in it. David was speaking in like fashion when he said in Psalm 27:8, "My heart

said." The Christian message, to be real and effective, must leap out of a heart which is brimming with sincerity. Great poetry, great music, great teaching, great preaching must first become profound convictions of the heart.

In the third place, we are impressed, when we read this epistle, by the fact that its author speaks as one who is unafraid. He is not here setting his sails to the breezes of popular opinion, seeking the approval and commendation of his hearers. He is not directing his course so as to reach some Eldorado of self-seeking exaltation. The man who is speaking here is a brave man, having no fear of people, but seeking only to please his Lord. Cowardice has no place in genuine Christianity. He who is afraid of the crowd cannot have the favor of the Christ. We must be dead to humanity if we are to live in fellowship with Deity. There is no cowardice so cowardly as moral and spiritual cowardice. The most "yellow-streaked" man in our glorious America is the man who occupies a place of leadership in Christianity, having his bread and butter bought by the sacrificial and hard-earned giving of devout people, and then is too cowardly to proclaim all the counsels of God's Word. John was brave. He was made brave by that perfect love that casts out fear.

In the fourth place, the author of this epistle was motivated by the dynamic of love. He was not bitter and vitriolic in his attitude. He did not come to the platform to deliver his message with his pockets full of stones. He did not glory in "taking the hide off" the members of his audience, merely for the sake of doing so. He was as gentle as a nurse and as kind as a mother, even while he was dealing with the most searching facts of God's truth. God's sheep are not to be led by those who use the rod of abuse and the staff of harshness. Of course, correction and admonition must be administered to those people who need it, but it must be done in love. People must be convinced that we love them with genuine Christian love, or our leadership will not help them. When our hearts are warm with love, others will respond to our messages if they are inclined to respond to the truth. In dealing with the most stupid and stubborn individuals we do well to approach them in love. How often we are admonished in this epistle to "love one another!" Love is that which all else in our Christian profession is nothing. It stands first in all categories of Christian graces. It is the essence of the Ten Commandments and is the heart of the Sermon on the Mount. "See that ye love one another with a pure heart fervently" is the message to us.

There are some facts about the message of this epistle which are very interesting. Its language is very simple. An eighth-grader can easily understand virtually all the terms used in it, and yet it deals with some of the most profound verities in our Christian faith. Thus we are gripped not only by the truths affirmed in it but also by the manner of that affirmation; our attention is arrested not only by the facts it enunciates but by the fashion of that enunciation;

we are attracted not only by the Christian philosophy it proclaims but also by the phraseology of that proclamation.

The message of this epistle is definite. We are not left in doubt as to its meaning. There is no ambiguity in the First Epistle of John. It is definite about God; it is definite about Christ—His Deity and His Redeemerhood; it is definite about the Holy Spirit; it is definite about the Trinity; it is definite about sin and definite about salvation. It affirms that our salvation is conditioned on a right relation to a *Person*—not a principle. "He that hath the Son hath life; and he that hath not the Son of God hath not life," it affirms, and there is no equivocation about that statement. It distinguishes between a profession and the possession of a Christian experience. The message of this epistle makes it clear and plain that we cannot be good without God; we cannot be Christian without Christ; and that we cannot be spiritual without the Holy Spirit. It defines God, it defines sin, and it declares the fact and function of love as no other book in the Bible. The much-repeated emphasis of this epistle is affirmed by the expression, "We know," which occurs frequently. In our day of much confusion, even with respect to the great cardinal facts of our faith, how greatly we need a message that is positive, that speaks with certitude concerning the essentials of Christianity. We are not unaware that in some groups this would be called "dogmatic," but there are basic truths about which we dare not be other than dogmatic. When human destiny is in the balance we must know in what direction we are going. No writer in the New Testament raises any doubt about his own religious experience. No leadership is wise or safe while remaining in the fog of uncertainty.

Then, too, the message of this epistle is drastic. "If we say that we have fellowship with *Him*, and walk in darkness, we lie, and do not the truth"—that is drastic. "If we say that we have no sin, we deceive ourselves, and the truth is not in us"—that is drastic. "If we say that we have not sinned, we make him a liar, and his word is not in us"—that is drastic. "Who is a liar but he that denieth that Jesus is the Christ?"—that is drastic. "Whosoever hateth his brother is a murderer"—that is drastic. "He that committeth sin is of the devil"—that is drastic. Throughout the epistle echo these thunderbolts of truth. God's true prophets, in all ages, have made drastic declarations about certain great matters. It is interesting to remember that the Apostle of Love presents some of the most drastic messages in the New Testament. Love itself is drastic. Its demands are exceedingly rigid. The love of a true husband requires of the woman who is his wife not only virtue but discretion of the highest order. Perfect love is sensitive to any deviation in the affections of the heart. Therefore Christ made exceedingly rigid demands of those who would be His followers.

In building this epistle, John establishes four great pillars of truth on which the superstructure is erected. All four of these are facts affirmed or implied with respect to God. It is universally agreed

that no religion can rise higher in the life of its devotees than their idea or conception of Deity. The first of these basic facts is expressed thus: "God is light." If we are to have the favor of God and hold fellowship with Him, we must "walk in the light." We cannot live in a moral or spiritual cave and have a mountain-top experience. God's dealings with us are in the light, not in the dark. We come to the full realization of our need only as we expose ourselves to the light of God. In His light we see our sinfulness in all its dark turpitude. It is only in His light that we see also what we are intended to be. God's first recorded utterance in the Bible is: "Let there be light," and across the centuries His presence brings light. God is light.

The second basic fact stated herein is: "God is life." These exact words are not found in this epistle, but their truth is implied unmistakably. God is the Author of all life. It is said that "in him we live, and move, and have our being." Again, "he that hath the Son hath life." Spiritual life is not the result of church membership, church work, receiving the sacraments of the Church, or anything of that sort. We have spiritual life only when we have God within our hearts. Paul said, "Christ said, I am come that they might have life, and that they might have it more abundantly." We cannot be taught into the kingdom of God; we must be brought into it by the power of God. Our spiritual life is the gift of God.

The third fact is: "God is holy." These exact words are not found in this epistle, but the fact is clearly implied and emphasized repeatedly. "He is righteous" is an expression which carries within it all the essential facts of holiness. The holiness of God is paramount in the Holy Scriptures. Regardless of what may be our theological approach to the idea of holiness, we have to do with a holy God. It is unthinkable that we could have fellowship with Him unless we have hospitality toward that which is the very essence of His nature —holiness. Paul affirms that "God hath not called us unto uncleanness, but unto holiness." John says in this epistle, "We know that we are of God," and thus we become "partakers of the divine nature" if we are of Him.

The fourth fact is: "God is love." It is interesting to note that John is the only writer in all the Bible who makes this statement in these exact words. Paul's classic thirteenth chapter of First Corinthians is a masterpiece, a pæan on love, but Paul never said anywhere, "God is love," either in that chapter or elsewhere. The statement "God is love" is the greatest statement to be found in any literature, I believe. What statement could be placed beside this one as its equal? It is the fountainhead from which flow all the streams of help and hope for a sinful world! No other attribute of God gives us the privilege of approaching the throne of His majesty. We can approach Him only because He is love.

The writer of this epistle states its five objectives. One of these is the statement "That ye sin not." The whole teaching of this epistle, and of the Bible, is that we are to be lifted by the power of

God out of and above the practice of willful sin. Notwithstanding all the weaknesses with which we are beset because of our corrupted human nature, Christ proposes to save us from our sins and keep us from willful sinning. "Thou shalt call his name Jesus: for he shall save his people from their sins" is recorded concerning Him. In our methods we shall always be very far from the mark of His high calling, but in our motive we can adore Him with all our redeemed powers.

A second objective is this: "That we may believe on the name of the Son of God." Here again we are reminded that our salvation comes from a Person, and not from a principle. Christ is our only way back into favor with God. "No man cometh unto the Father, but by me"; "I am the door"; "If ye believe not that I am he, ye shall die in your sins"—these are the statements of Christ Himself. As one has said, "Christ is God's way to man and man's way to God." There is no other way into the kingdom save by Him.

A third objective is: "That ye may know that ye have eternal life." This is the doctrine which John Wesley called "the witness of the Spirit." Call it what we may, the fact remains that no man is a Christian until he *knows* that he has eternal life. Eternal life begins in time, and we may know that fact with an unmistakable knowledge. John leaves no doubt concerning that truth. Christianity begins as an experience of the heart and the arrival of this fact in consciousness. We rise from the altar after seeking Him and say, "One thing I know."

A fourth objective is this: "That ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." What unspeakable values are involved in this statement! Fellowship with the saints and fellowship with God! That word "fellowship" is probably the richest and the most meaningful word in the Christian's vocabulary, with respect to the relationships of life. It can exist only where there is correspondence of character. There is no fellowship between darkness and light; they mutually exclude each other. We can fellowship, in reality, only with those who have a kindred spirit with us. We are called here into the highest and holiest fellowship—even with very Deity.

The fifth and last objective is: "That your joy may be full." Our religious life is to be a life of joy. Frequently Christ promised His disciples that their lives should be lives of joy. When Christ comes into the heart, joy always comes with Him. Joy is not Christianity, but we cannot have a Christian experience without joy. This glorious fact has been proved by the true followers of Christ through the centuries. Even the martyrs for Him have died amid shouts of joy and praise. We minimize this element in our appraisals of Christian experience. We are not pleading for a "feeling" that dominates reason, but our religion is most attractive to an unsaved world when sinners see that our lives are joyful.

What a program for us is stated in this epistle—which begins with our salvation from our sins and ends with our joy full. What else on earth offers such opportunities for the enrichment of human life? Would that all might see the beauty of this glorious epistle!

In conclusion, we must not overlook the fact that this epistle states two conditions upon which we have access into the vast values of the grace of God. One is: "If we confess our sins," and the other is: "If we walk in the light." The one is repentance and the other is consecration. These are imperatives which must be obeyed if we are to experience the benefits of His redemption for us. These are God's requirements without which there is no help or hope for us. By these we enter into the infinite wealth for the soul for time and eternity. Friend, walk in this way and your soul shall live!

Experiences During the German Invasion of Belgium in 1940

By J. B. H. VAN LIEROP
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The writer was in Belgium when the invasion of that country took place on May 11. He stayed with his family until the end of 1940 under the German occupation of Belgium.

The members of the mission staff of the Belgian Gospel Mission anticipated this invasion and made preparations for it long before it occurred in spite of the fact that Hitler promised solemnly that he would never invade the low countries, Holland and Belgium. His ambassadors renewed that promise to these countries a few days before the surprise attack was launched.

The morning of May 11 will never be forgotten by the Belgians. We were roused from our sleep before dawn by the roar of airplanes above our city. At first we thought that these enemy planes had lost their way during the night, but at seven o'clock the radio informed us that Belgium and Holland were being invaded. The leader of that great neighboring country, Germany, had broken his promise. Men may break their promises—even men in high places—but God does not. We still had the promises of God. Would He keep them? My purpose is to answer that question by relating our experiences during the terrible days of the invasion of Belgium in 1940.

From the moment the invasion began, the Belgian cities were attacked by enemy planes. Civil life was thrown into disorder; communications were broken; the people were dazed and paralyzed. This was the second invasion of Belgium since 1914, and all the misery and suffering of the first lingered in the people's memories. Now they were going to endure these unforgettable experiences again! They were desperate.

When the people were warned of approaching enemy planes, they rushed into the air-raid shelters, and, as if by a magic touch, busy streets were swept clean of people in a few moments.

Our mission building, which is on one of the main streets of the city of Ghent, was filled with terrified people. They felt well-protected in the one-hundred-and-fifty-year-old palace, where for more than a century ago the Dutch governor, Prince Bernard of Saksen Weimar, had lived. Now the frightened Belgians were seeking refuge in its strong vaulted cellars.

Life was very uncertain in those days. One could be killed any moment, and even strong air shelters were not sufficient protection.

People were killed there also and in large numbers during the destruction of the central part of the city of Rotterdam in the Netherlands. We needed a more effective protection than man could provide, and that refuge we found in the promises of God. That protection is promised us in Psalm 91. The first verse of that Psalm states it: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The expression "shadow of the Almighty" in Scripture symbolizes God's protection. In the second verse the language of faith shows the acceptance of that protection, and the following verses give a definition and the manner of it. The fourth verse gives a most touching illustration of that protection: "He shall cover thee with his feathers, and under his wings shalt thou trust . . . " As the mother bird spreads her wings over her brood, when she summons them in moments of danger, so the Lord protects His own.

A sixteen-year-old girl of our mission post in Ghent experienced that. When Ghent was raided, she stood in front of the railroad station, which was to be the target of the enemy bombing planes. She fled into the basement of a near-by building, expecting to find refuge there, but that building was also hit by a bomb. You can imagine her feelings during these anxious moments. However, she had accepted and confessed her Saviour some time before this, for now she could trust that her Heavenly Father would protect her, and He did.

One of my friends, a Baptist preacher in the Dutch city of Rotterdam, and his family faced death when that great city was showered with incendiary bombs by at least five hundred planes at noonday. He prayed with his family and claimed the promises of God, and, strange though it may seem, the hand of the destroyer did not touch him and his family, whereas everything in the vicinity was destroyed. Incendiary bombs fell on his roof, but they did not explode. His church in the heart of the city was destroyed, and only the wall behind the pulpit remained standing. These words were painted on it: "The word of the Lord endureth for ever" (I Peter 1:25). What a testimony amid the surrounding destruction!

When the writer visited Rotterdam after that infamous air raid, he saw destruction which cannot be described. Herr Hitler declared some years before the Nazis began this Second World War, that when the present conflict began the world would see destruction unparalleled in history. The devastation in Rotterdam showed the beginning of this sinister prophecy, and the later destruction of German cities was a further fulfillment of it as well as of Galatians 6:7: "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap."

The magnitude of that protection is summarized in verse 7 of Psalm 91: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." One morning a Protestant Belgian Army chaplain came to us with the testimony

that this promise had been literally fulfilled in his experience. When the Belgian armies, unprotected by airplanes, were attacked by the German blitz Panzer divisions, the artillery fire and the bomb-throwing planes assailing them from the air, the victims fell by the thousands. The chaplain said, "It is a miracle that I stand alive before you. Men fell all around me."

These facts of God's protection in fulfillment of His promises are not cited to make anyone believe that all Christians who trust in God's promises for protection, or for whom loved ones pray, are safe from accident. There are exceptions. We must believe that God does all things to work out a higher, an eternal plan in the believer's life and those of his beloved ones and friends.

During the invasion of Belgium we experienced the fulfillment of the promise of Psalm 20:1: "The Lord hear thee in the day of trouble."

We saw the hand of God in the ideal weather conditions at the time when the refugees left their homes to flee to France for safety. These families had to sleep at night in the open, in the fields, along the highways, or on the sidewalks of the cities. The sufferings of these poor wanderers would have been much greater if the usual rains which occur during the month of May had transformed the roads into pools of mud and the fields into swamps. Thousands would have died from exposure, but God answered prayer in that day of trouble by sending fair weather. Not a drop of rain fell for several weeks, and the temperature was such that the refugees could sleep in the open fields without discomfort. The writer, who was born in Holland, the country to the north of Belgium, and lived in the Netherlands for many years, never saw a similarly long period of warm, sunny weather during that time of the year. We saw the hand of God also in this.

The Lord also answered prayer when 400,000 British soldiers tried to evacuate Dunkirk. The English Channel, which is about fifty miles wide at Dunkirk, separated this army from the homeland. They faced total surrender or certain destruction. Crossing the Channel was a hazardous undertaking. Prime Minister Winston Churchill doubted if even ten per cent of the army could reach the shores of the homeland. The English people were in great distress, and God's people prayed fervently. The divine promise found in Psalm 20:1, "The Lord hear thee in the day of trouble," was gloriously answered. *Ninety per cent crossed the Channel safely.* God had performed a miracle to honor the prayers of His children!

The waters of the Channel are very turbulent at all seasons, but at this particular crisis God showed His power over the wind and the waves. The sea appeared like a calm inland lake. Not a ripple was seen on the water; the waves had died; the water was like a mirror. Even the smallest boats could speed from England's shores to perform their life-saving mission. By the thousands they came to Dunkirk to get eager soldiers. All available boats, large and

small, were loaded to capacity, and they sped away with their happy and grateful cargo so that they might return and rescue other men.

German airplanes tried to destroy the boats and their precious loads, but that was impossible. They could not see them from the air because of the mist which hung low over the water. God had answered prayer in that day of trouble!

When the German Army, having subdued a large part of Europe in a few weeks, was ready to invade England, the day of trouble had dawned for Great Britain. The German leaders were sure that they would conquer that country also, and had made plans to celebrate when Hitler and his Nazi staff would make their festive entrance into London as the conquerors of Europe.

The entire population of the British Isles was mobilized to resist the impending attack. They did more, which proved to be the most effective means of preparation. Prime Minister Winston Churchill invited the British people, in the name of the King and Queen, to pray for deliverance from the onslaughts of the enemy. Would God hear in this day of distress? God stopped the aggressor and it was then that the seeds of his defeat were sown.

In Belgium the Belgian Gospel Mission is carrying on its work in spite of German domination under the leadership of its Belgian co-director, Dr. A. Van Steenberghe. Forty missionary families, representing several European countries, are doing the Lord's work under exceedingly trying conditions. We are not able to give them American support, as our government does not permit money to be sent to German-occupied countries. These brethren are experiencing strict food rationing, and we cannot understand how they are able to maintain the necessary health and strength to do their work. But God —that explains the mystery. Let me quote a few lines from their last letter, which reached us last year in spite of many seemingly insurmountable difficulties: " . . . We can trust God's faithfulness in the smallest things. God's Word deserves to be trusted. He is quite able to give bread in the wilderness and to a lay a table in the midst of famine. When the history of the mission during the war can be revealed it will be the story of a long succession of deliverances. When a source dries up, another starts to gush forth."

It is not surprising that such manifestations of God's love and care produce spiritual growth and vitality. The mission stations of the Belgian Gospel Mission are crowded and often too small for the audiences, and many are finding the Saviour in these times of distress. Bibles and Christian books are in great demand, and supplies are rapidly being exhausted.

God's provision in starvation and slavery reveals the greatness of our Heavenly Father, who cares for His children in every need. This fact should stimulate our faith and inspire us to trust Him more fully, confident that He will answer our prayers and help us in the day of trouble, and move us to accept His great salvation or to make a renewed surrender to serve Him more faithfully.

The Belgian Gospel Mission needs your prayers and interest in its work to evangelize Roman Catholic Belgium, to help and comfort that suffering nation, but most of all to give its people the Word of God, which shows the way of salvation. Let us not fail the faithful missionaries and the believers in that war-torn land!

Mr. John C. Winston, the American co-director of the Belgian Gospel Mission, Dr. Minor Stearns, the director of its Bible institute, and the writer hope to return to Belgium as soon as the way is open. Mail may be addressed to the writer as follows:

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The address of the Belgian Gospel mission is 325 N. 13th Street, Philadelphia 7, Pa.

He Made Himself of no Reputation

By WALTER L. WILSON
Physician, Author, Bible Teacher, President, Kansas City Bible College

TEXT: *But made himself of no reputation* (Philippians 2:7).

Only Jesus could perform this miracle. No one else could possibly do so. In every phase of life He "made himself of no reputation." After He arose from the dead He did not go to Pilate and say, "See what you did to Me! See the wounds you caused Me to have! What are you going to do about it now?" He could easily have done so and called attention to His Resurrection power.

He did not go to Herod after He arose and say, "You caused the soldiers to mock Me and injure Me. You put Me to open shame. Here I am. What are you going to do about it now?" He did not go to Peter and say, "You declared that you would not forsake Me, but you did. You forsook Me with oaths and curses and denied that you knew Me. Now I am back from the grave. What do you think of your actions and the way you treated Me?"

He could have made a great name for Himself after His Resurrection by punishing those who participated in His rejection, trial and crucifixion, but He "made himself of no reputation" and did not confront His enemies.

Those who follow false religions never sing about loving the Lord Jesus. They extol their own leaders and praise the founders of their religions, but the Saviour is not mentioned. The world does not know Him. He "made himself of no reputation."

One of the world's greatest inventors was Thomas A. Edison. His keen understanding of electricity enabled him to design and produce the incandescent light. This invention revolutionized the lighting system of the world. Edison also designed the phonograph for recording the voice. His services to mankind were very great and brought blessing to millions. The world praises him, and his achievements have established his reputation. Books contain long accounts of his ingenuity, but Jesus made the sun and put it in its place. He caused it to give its wonderful light, heat and power. He regulates its light and heat, yet no one honors Him for it. The encyclopedias do not mention Him as the Creator. The greatest inventor of the greatest light "made himself of no reputation," and He receives no commendation from men for that great work.

Major G. W. Goethals had charge of the building of the Panama Canal. He handled this huge project in a most successful manner

and gave to the world a valuable "short cut" to navigation. He received the credit for it and has the reputation of being a master engineer. But Jesus made the Royal Gorge, the Grand Canyon, the majestic Alps, the lofty Andes, the great rivers and lakes, yet He receives no recognition. He "made himself of no reputation."

Luther Burbank has accomplished wonders in the vegetable kingdom. His ability and knowledge of vegetable life enabled him to give the world new kinds of fruits, grains, vegetables, flowers and trees which have delighted and satisfied millions. He has converted useless plants into products that are usable. He has taken bitterness out of some plants, removed thorns from others, and produced seedless fruits from others. He has made a great contribution to the comfort and happiness of humanity.

The Lord Jesus, however, designed the potato, the corn, the wheat, the lemon, the walnut—everything in the vegetable kingdom. His marvelous mind designed and created the first vegetation. He made fruits to grow which were exactly suited to the bodies that He made. He receives no credit for this. The books on botany, horticulture and agriculture do not mention Him as the Author and the Maker of our wonderful vegetable kingdom. He "made himself of no reputation" in this field also.

There are many great singers whose names are known throughout the world. Caruso was one of the greatest tenors. He made a great reputation for himself and rightly so. He earned it and deserved it. But Jesus made the voice that sings. Jesus made the ear that can understand and distinguish and enjoy music. Jesus was the Author of music. He gave the canary and the lark their voices. But He "made himself of no reputation" and His Name is never mentioned when men speak of the great singers.

Beethoven, Mendelssohn and Wagner were noted composers. Their names are found in the great literary records and are on the lips of all those who study music. They are master composers. But Jesus made the music. He caused the strings to vibrate at certain definite intervals. He caused the vibration of the strings to produce vibrations in the air. He caused these vibrations to affect the ear. All our faculties for enjoying music were designed and made possible by the Lord Jesus Christ. But He "made himself of no reputation" and His Name is never mentioned when men praise those who so skillfully used the gifts which the Saviour gave.

We delight in radio and we mention the names of those who have been foremost in developing this wonderful invention. We give credit to those who have made this equipment. The Lord Jesus knew that radio would be invented, and so He made our ears in such a way that we can hear sounds of less than 25,000 vibrations to the second and perhaps 100,000 vibrations at the high point. How thankful we should be that our ears cannot always hear all that is in the air! No one gives thanks to our wonderful Lord for the wise way in which He made the ear, for He "made himself of no reputation."

In the Louvre of Paris may be found the masterpieces of art by the greatest artists of all time. Many of these paintings are priceless. They reveal a skill that is unknown to most human minds. Those who painted them have an international reputation for their works of art. The paintings by Rubens which hang in the cathedral at Antwerp are constant testimonies to the great skill of that master painter. He has a reputation which he rightly deserves. But Jesus, the Master Painter, "made himself of no reputation." Night after night He paints the most glowing and vivid colors in the sunset. Morning by morning He tints the clouds with the gold and purple dawn as the sun rises from slumber. He tints the autumn leaves with matchless shades of crimson, scarlet, gold and brown. He paints the smiling pansy, the fragrant lily, and adorns a thousand hills with myriads of flowers of every color. He receives no honor for it, however. His Name is never included in the list of artists, for He "made himself of no reputation."

Consider the human body in all its wondrous complexity. Surgeons who have shown great skill in mending broken bodies are admired and praised. They have great reputations because of their ability. Their names are recorded in the annals of humanity. They deserve the credit they receive for they have earned it. Jesus made the human body. He designed the circulatory system, the nervous system, the joints of the body, the lens and the automatic shutter of the eye, but He "made himself of no reputation" and receives no credit for the marvelous work that He has done.

Those who designed and perfected the telescope and the microscope are well known and their names appear in the encyclopedias and histories in our libraries. Jesus made the eye to be both a telescope and a microscope and to work automatically. He, however, receives no praise, for He "made himself of no reputation."

Gold miners have designed a special separator system to separate the gold from the rock. Dairymen have designed a separator to separate the cream from the milk. Jesus, however, designed a separator system in the human body, but He receives no credit, for He "made himself of no reputation."

Great institutions have been established to prevent sin and to produce remedies for sin. Men and women have invested fortunes in such institutions and have received praise for their efforts. Their names have been heralded in the press. They are known as public benefactors by the world at large, but Jesus, who brought the only remedy for sin, is despised and rejected, for He "made himself of no reputation." Men try every kind of cure for sinful habits but never think of turning to this One who alone has a successful remedy. Christ Jesus alone can save from sin—from its power, from its penalty and from its presence. Let us extol and honor the One who is greater than all—this One is able to do "exceeding abundantly above all that we ask or think."

What Manner of Man is This?

By WALTER L. WILSON
Physician, Author, Bible Teacher, President, Kansas City Bible College

This question has never been answered by man. I shall not be able to answer it in this message. I shall, however, endeavor to bring before our hearts some of the blessed characteristics of this Man which I trust will stir our hearts to know Him better, love Him more and serve Him more faithfully.

In this message we shall do what I once saw a horse do. The horse was in a rich pasture covered with beautiful blue grass and fresh, sweet clover. He wandered through the pasture and took a nibble here and a bite here. He could have stood still and eaten all he could hold, but he did not do so; instead, he wandered about taking a bite here and there. That is what we shall do as we travel through the precious Word of God. We shall take a portion from one book and then from another, for the entire volume is filled with messages about the Saviour. Jeremiah said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."

The question before us was prompted by the wonderful miracle performed on the sea. Jesus calmed the disciples, and then He calmed the storm. This is always His way. He is more interested in you than in your circumstances. He wants your heart to be quiet, and so He speaks the word that calms the troubled soul. Afterward He corrects the circumstances and alters the conditions so that the calm and peace may remain.

The Lord who made the wind and the sea is best able to control them. He spoke the word and they obeyed. It is a well-known fact that more time is required for the waves to become quiet than for the wind to cease. Jesus caused both to cease instantly. The wind did not *begin* to calm and the waves did not *begin* to become quiet. Both were calmed *immediately*. So it was in the disciples' hearts. He spoke the word and peace came at once. This is one answer to the question before us. He is able to calm our hearts in the storm while the storm is raging. He is also able to alter and to control every circumstance.

The ways of man are not the ways of the Lord. Man would like to have circumstances changed first and then have the calm follow as a result. But the Lord's ways are not our ways. We would like to have the rent in our hand at least a week before it is due. We

would like to have dying grace while we are still living and in good health. We would like to see the end long before it comes. It is the Lord's plan to quiet our hearts in His presence and to give us peace from His Word when there is no remedy in sight.

The Lord never promises to keep His children out of trouble, but He promises to be with His children in trouble (Psalm 91:15). Ask your heart whether you would prefer to be kept entirely free from trouble and sorrow or whether you would be glad for the sorrow because of His presence with you and His deliverance for you.

Do you remember the experiences of your little children? Perhaps one of them was sleeping in the crib in your room. A storm arose during the night. The lightning flashed and the thunder rolled; the wind shook the windows and slammed the screen doors. The limb of a tree scratched the side of the house and made a weird noise. Suddenly you heard the side of the crib rattle and two little feet hit the floor. Soon there was a tug at the bedclothes, and a little voice asked, "Mother, Daddy, can I get in bed with you?" You leaned over quickly, picked up that precious little bit of sweetness and put her in the bed between Daddy and Mother. The little one had peace. The storm was still raging outside the house, but a sweet calm was in the heart of the child. So our blessed Lord deals with us. He draws us close to His own heart, and even though the storm is raging, He speaks peace to our minds and hearts so that we may rest.

Perhaps you have noticed that Jesus stopped a funeral procession outside the city of Nain and said to the sorrowing mother, "Weep not" (Luke 7:13). He calmed her fears and dried her tears while her beloved was still dead. She believed and trusted Him. Afterward He raised her boy. Her first peace was the peace of faith. This was followed by the peace of evidence.

This same situation occurred in Paul's life. He was in a storm on the sea and the sailors had given up all hope of saving the ship or themselves. In the midst of that terrible tempest the Lord spoke to Paul and said, "Fear not." The storm was still raging; the waves were still battering the ship; the situation seemed to be hopeless, and they were helpless. A sweet calm filled Paul's heart and afterward the deliverance was granted. Oh, that we might have that intimate faith in the living Lord who brings perfect peace before the storm is hushed!

A friend once told me that he owed a note at the bank. There were no funds available for making payment. He was greatly distressed and had no peace or rest because of the obligation and his inability to pay. He knew the Bible but could not apply it to his own circumstances. The night before he was to go to the bank was spent in prayer, in supplication and in fear of what would happen the next day. He had no peace and no assurance for his heart. With fear and trembling he went the next day to the bank. Upon arriving there he found that the directors of the bank had decided

to make this obligation a gift to him because he was engaged in Christian work and they had a desire to promote the welfare of the public through Christian activities. He did not need to pay the debt. How sweet it would have been if he had enjoyed the peace of God on those previous days instead of fretting and worrying over something that never happened!

I have a beautifully framed motto on my wall which reads thus: "Why Pray When You Can Worry?" This seems to be the practice of many of God's dear people. We should believe fully that our blessed Lord will plan, arrange and deliver. This will give peace before the victory comes.

When the Lord Jesus was walking on the sea the disciples were afraid. A storm was raging, the waves were rolling and their hearts were in turmoil. He cried to them, "Be of good cheer!" He calmed their troubled minds before He spoke to the storm. Is it not strange that they never seemed to learn this lesson? On each occasion they were afraid though He was near. When will we learn that the presence of our blessed Lord means salvation and deliverance! He said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isaiah 26:3). The reading in the margin is more accurate, and there the message reads, "Thou wilt keep him in peace, whose imagination is stayed on thee: because he trusteth in thee." We must fully depend on our blessed Lord if we are His children walking in fellowship with Him.

Have you noticed that Jesus was asleep on a pillow in the boat? He was not afraid though He was not a sailor nor a fisherman. He knew what He could do and so rested quietly. Just before this He had said that foxes had holes and birds of the air had nests but the Son of Man had no place to lay His head. Somebody heard Him make this statement and slipped away quickly to obtain a pillow and brought it to Jesus so that He would have a place to lay His head. How blessed it is to be near enough to the Lord to know His desires and understand His thoughts!

Once when I was in the tent business, Mr. Ringling sent for me to come to his winter quarters to help him solve a tent problem. This problem involved a theorem in geometry; we had to determine the arc of a circle. Neither he nor his assistant could find a solution. It had been thirty-three years since I had studied geometry and, of course, I did not remember the propositions which I had studied. I struggled with the problem until the small hours of the morning and then did what I should have done in the beginning of my endeavor. I kneeled beside the table and asked the Holy Spirit to bring back to my mind the theorem concerning how to find the arc of a circle. He did so quickly. It had been stored away through all those years, but I could not recall it. He did it for me easily. I solved the problem and then retired to rest for a few hours until I would meet Mr. Ringling at his office. I could have saved a great deal of worry and trouble if I had come to my Lord at once. When

will we learn to use the facilities which heaven offers instead of worrying and fretting!

We have in a small measure answered the question "What manner of man is this?" He is One who cares for us. He brings us to a Father who knows our needs and to a God who can do something about them. He reveals His loving interest in all the details of our lives and offers Himself to us as the Master Peacemaker for the mind and heart. May the blessed Lord Jesus become a wonderful, glorified Man to every heart and life from this day and forever!

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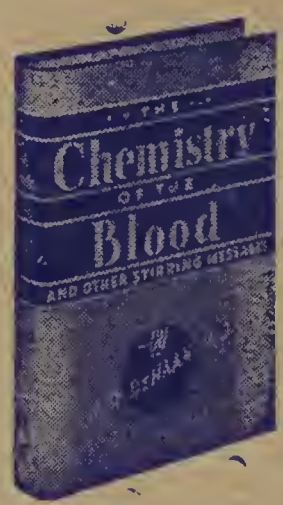

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